

CHRISTENDOM'S DEBT TO ST. DOMINIC

(Apropos of the coming opening of the Priory of the Holy Ghost, Blackfriars, Oxford, on May 21, 1929.)

THERE is a chapter in the history of Europe which seems never yet to have been adequately written. It is the chapter which should record the debt owed by Europe, and all Christendom, to St. Dominic and his sons, the Order of Preachers, during a period of Europe's greatest crisis. At a time when every force, spiritual as well as political, threatened to tear Christendom asunder worse than, three centuries later, it was torn asunder by the Reformation, St. Dominic rose up and did more than any man of his own time to keep it one; and the chapter which would tell what both he and his Order did, and how they did it, would be a worthy chapter for any author's pen.

Even a casual survey will show both the dangers of the time, and the work which St. Dominic began. The saint was born in 1170, a few months before the martyrdom of St. Thomas of Canterbury, and well within a hundred years of the death of Gregory VII., Hildebrand. Frederick Barbarossa was reigning Emperor, and had still twenty years to run; the Battle of Legnano (1176) had not yet been fought, which curbed his ambition to be suzerain lord of the papacy, and indeed of all the world. Already the cry of Guelph against Ghibeline was passing from Germany to Italy; that meant a new antagonism, not only of the temporal against the spiritual authority, but of the rising cities and republics against their aristocratic overlords. It meant that for a second time the authority of the papacy was questioned; for the cities and the burghers looked to the Pope to protect them in their wars of liberation, while the aristocracy that had been, saw in him only a menace to their ancient rights.

This double cleavage between Church and State had opened very wide another chasm. Anti-popes there had been in the Church's history, but now they became a more deliberate weapon in the hands of those who would bring the Holy See to subjection. If an Emperor found the reigning Pope troublesome, he would raise up a Pope of his own, one who would promise beforehand to serve him. If in Rome itself a rival faction objected to a Pope-elect, it would push forward its own candidate and have him crowned before the other.

During the seventy years that preceded the birth of Dominic, the Church had seen no less than eight anti-popes; one was reigning when he was born, the tool of Barbarossa, under the name of Calixtus III. (1168-1177).

Yet another danger was the growing self-consciousness of the nations outside the Empire. The age of St. Dominic was the age, in England, of Henry II., Richard Cœur de Lion, and John; an age of constant struggle, not only till the death of St. Thomas, but continually after, concerning election to sees, ending in censures, and excommunications, and interdicts. In France it was the age of Louis VII. and Philip Augustus; an age of incessant feudal wars, waged in defiance of the Pope, each time questioning his right to interfere. In Spain and Portugal we have a bruised reed, enfeebled in the south by Moorish intrusion, in the north coquetting with the Albigenses in the hope of political gain.

In the meantime outside the boundaries of Christendom a new force had arisen which in more ways than one threatened to undermine all order. The crusades had done their work, as well as it would ever be done, and now were degenerating into confusion. Jealousies between rival states, religious fervour undermined by sensual indulgence, barbarism revived under the garb of zeal,—all these, more than any strong foe, had broken them to pieces; while Dominic was yet a young man Jerusalem fell once more into the hands of Saladin. But that was not the worst. From that time onward, through Spain, through Southern Italy, through Bulgaria and Hungary, the new thought of the East, with its pagan philosophy and learning, and its relics of the ancient heresies, began to filter through and to undermine the faith of all the southern nations. Fantastic beliefs, still more fantastic practices, now made their appearance, coupled with a fanaticism hitherto unknown in the west; all these, encouraged by a new and degraded morality, in places grew in force till they threatened, not only the unity of Christendom, but all government and all social order altogether.

Out of these, new heresies now appeared. Ancient sects, all but dead, took on new life under the influence from the East. The fanatic effort after a simpler life encouraged to every extravagance. The passion for independence, kindled by the new democracy, provoked to action by strifes among rulers, made men welcome any creed which would promise unlicensed freedom. The tendency to centralization, in Church and State, roused a rival longing for individual

liberty. An infidel philosophy, especially that from the Arabs, stirred in the schools an uncurbed speculation. Added to this the wealth and leisure of the clergy too often drove men, who might well have otherwise obeyed, into the ranks of anarchy. Fanatic enthusiasm, freethinking rationalism, manicheism and its offspring, all these were strongly represented; and though the reign of Innocent III. (1198-1216) seemed for the time to bring order out of chaos, still looking back we may well wonder how Christendom, attacked politically, socially, and in its very essence, was able to stand the strain.

It is true that to meet this triple invasion the Church was better prepared than she might have been a century before. Though worldly prelates were still only too common, nevertheless they were on the decrease; the regulations against an unworthy clergy had also had their effect. The very opulence of the Church now began to bring about its own nemesis; unscrupulous plunderers, from high and low, easily made it their prey. And with this reformation, even more steadily went that of the religious life. Old orders revived, new orders were founded; though the Carthusians had existed for almost a century, yet it was not till 1176, when Dominic was yet a child, that they received formal approbation. Moreover there still lived all through Christendom that sense of a common family which none of these disintegrating forces had hitherto succeeded in breaking. The nations were not yet strong enough to stand apart, much less to separate themselves from the rest of Christendom; and the coming of Innocent III. seemed for a time to give a new life to this consciousness of unity.

Still the disintegrating forces were there, none the less potent because their significance was not yet recognized; so that we, looking back, may well wonder that the break-up did not come three centuries before it actually did. Instead we witness an extraordinary paradox; the evils of the twelfth century were followed by the thirteenth, called by many the most glorious of our era. We ask ourselves what can have brought this about; we reply that in great measure it was due to St. Dominic and his Order of Preachers, more at least to them than to any other influence making for good in that age of transition.

Dominic Guzman was a Castilian, a son of noble family, brought up with that sense of religion before all else, not uncommon in his country, or throughout Europe in his day.

From the first he was a student; but much more he was marked by an extraordinary sympathy for his fellow men, and a lavish generosity which followed it. For their sakes he would sell his books; he would even sell himself that he might redeem another from slavery. Also from the beginning his bent was towards contemplation; we are told that for nine years together, after his ordination, he scarcely ever went beyond the grounds of the cathedral of Osma.

But circumstances which we need not here consider, took him into France; other circumstances sent him to Languedoc, to join in combating the Albigensian heresy. Here at once he learnt his lesson. The weakness of the Church in the encounter was largely due to two causes; first the self-contented and luxurious lives of her representatives, and secondly their lack of learning. With all their extravagances the heretics were not ignorant men; moreover they had learning, drawn from far away and from the distant past, of which their orthodox rivals knew nothing. Another thing he discovered; the influence of women for or against any cause in which religion is concerned. The Albigenses had discovered this long before, and had made full use of women for their propaganda. It was to counteract this influence that he began that institution which later grew into the nuns of his Second Order.

But these were chiefly years of experience; it was not till the year 1214, when Dominic was already forty-four years of age, that we find him beginning his great scheme. For the purpose of this essay, which in no way proposes to describe the spirit of the saint or of his Order, we may sum up his mind in three steps. In the first place he saw that if heresy was to be successfully combated, if the Faith was to be upheld, learning, and great learning was essential; the time had passed when men would be converted by mere holiness of life. The stream of learning had begun to flow from many sources; mankind had begun to lift up its head and ask questions never heard before. It would not be content with negative or evasive answers, and that it might be answered it was essential that its teachers should know.

Secondly, following upon this, was the need that orthodoxy should be uniform. It would not do that one answer should be given here and another there; it was necessary that what served the Moor in Spain should differ in nothing from that which was given to the Albigensian in Languedoc, to the free-thinker in Lombardy, to the German politician, or the heathen of Hungary. And thirdly it must reach as far as possible. The Albigensian heresy, local though for the most

part it appeared, was by no means local either in its origin or in its spirit. There was disease in the whole body which might anywhere at any time declare itself; moreover, for the understanding of the evil at one spot it was necessary to meet it and know it at another.

These were the three main principles which will strike any student of history who considers the enormous influence of St. Dominic and the Dominicans during the thirteenth century and after. From the first the founder definitely knew what he had before him. Unlike St. Benedict, whose work grew with the ages beyond its founder's conception; unlike St. Francis of Assisi, whose dream was of one main idea; St. Dominic took in at once both the goal towards which he meant to work and the means by which he would attain it. He would be no less a monk than Benedict, but he would also be an apostle, and when the monk and the apostle conflicted the latter must prevail. He would be no less poor than his friend Francis, but he would also have the means to learn, and even to excel in learning; for that end even poverty must give place. Behind all must be sanctity, second to that of no saint; but it must be interpreted in terms of the apostolate in a way that it had never been before.

With this plan in his mind we may watch him develop it. He began in Toulouse with six brethren; it did not seem to matter much who they were, provided he could be sure of his men. He set them to study under the most learned scholar he could find in the place; meanwhile he himself looked afield. The centre of learning in all Europe at the time was Paris, therefore in Paris he must establish his first centre; in Paris more than anywhere else his disciples must both study and make their mark. Second only to Paris was Bologna; therefore in Bologna, too, he must have a footing. From these two centres he must spread out, and yet in such a way that the whole should not be weakened. This was his second step. The ambition should be the doctorate at Paris, that would secure eminence in learning; but once it was attained, then the doctors should be sent elsewhere, in their turn to become centres of truth and learning wherever they might settle. He would move them from place to place, draw them back to the centre and again send them out; thus would they at once bring new life to the core, and keep themselves in harmony with one another.

Such a network of sanctity and learning Dominic proceeded to spread over Europe. In 1216, when he first received official sanction for his Order, it numbered only sixteen members;

five years later, when the saint died, it had already sixty institutions, spread through eight provinces, Spain, Provence, France, Lombardy, Rome, Germany, England and Hungary. Already he had brought the intellect of Europe together. He had spread out the learning of Paris, and in return he had begun to draw to the common centre the best intellect of every country. While the nations were dividing, while the new thought from without was unbalancing the minds of men, he had provided the means by which all, everywhere, might think together, and might keep their balance even while they drank in the new things their generation had to teach them.

The effect was immediately manifest. The first thing that strikes us is the utter separation that the movement brought out between the political and the social order of the time. While the powers were contending with one another, the scholars of every country were freely intermingling, teaching and learning from each other as if they were of one common country; in Paris during all this century both professors and students were far more foreign than French. Underneath the threatened divisions a strong unity of thought was being welded among the people. Next is the variety and growth. Though from the common centre the Preachers took the same curriculum, and the same idea of a *studium generale*; still wherever they went they were alive to the needs and the possibilities of any particular place. They adapted themselves to the liberal arts; they opened the way to the sciences; they were the first to build up the systematic study of Aristotle; they introduced the languages into their curricula; in Spain especially, strewn as it was with Jews and Arabs, Hebrew and Arabic were made of great importance, with later consequences to Europe which can scarcely be measured.

Nor was it only in the field of learning that the Preachers preserved order and growth where chaos threatened. In civil life their influence was soon felt. They came to kings and princes with a wider experience than their own; we do not wonder that one after another the rulers of France, England, Germany, Spain and Portugal took them into their counsel. The same was true of the fast-growing cities, especially in Lombardy; when a century later we find the Dominican tertiary, Catherine of Siena, acting as peacemaker among the contending Italian republics, we do but see in her one of a long line of Dominicans who had used their influence successfully to keep the peace before. Lastly, they gave to the people a new life. We know of their spread of the devotion of the

Rosary; nowhere has this left a more lasting mark than in England; in addition, now there began to spread out as never before the practical and positive instruction of the poor and unlettered. Here more than anywhere else they joined hands with the sons of St. Francis; but they had the advantage in that sense of unity and compactness which brought the force of the whole Order to bear wherever any single friar went, while it guarded against any danger of personal error.

This then, in the roughest outline, is the debt which Europe owes to the Order of St. Dominic; to illustrate it in any detail would require many volumes. While Christendom was on the verge of tearing itself asunder, thanks, mainly, to the rising political influences, the Dominicans kept the intellect of the nations one. While the tendency to class war was threatening, they educated high and low, aristocrats and burghers, in the same class rooms, which were free, following the same lectures. Heresy was lifting up its head, and rulers would suppress it by force of arms; the Dominicans chose another course, that of meeting and enlightening those who were in error. Paganism had on its side a learning, a philosophy, and a literature which Christendom had not; the sons of St. Dominic faced all three, handed on the sciences to the universities, harnessed the philosophy of the pagans to the Church, purified literature till it emerged in the immortal perfection of Dante. In a true sense they were the founders of schools and of education, as the civilized world now understands these terms. There had been education before, but it was chiefly at haphazard; decrees of general councils had hitherto failed to establish order out of the confusion. The Dominicans changed it all. Under their organization the universities received new life, and bore fruit such as had never been seen before, and perhaps has never been seen since. Complete staffs were found for the conventual schools, with a fixed curriculum, yet never so fixed but that it could expand.

During all this time their literary output was enormous. We need not fall back only on Albertus Magnus and Aquinas; as Shakespeare has tended to cast a shadow over the great dramatists of his time, so these two have overshadowed the names of many who might otherwise have been world-famous. While Aquinas was yet but a boy, the Dominicans in Paris had already begun the revision of the Vulgate. In philosophy and theology commentaries and manuals for the use of students poured out from the friars' cells. In apologetics we have not only the *Summa contra Gentiles*; other Dominican writers were equally occupied with a *Summa contra Catharos*

et Waldenses, and other works of the kind, which to this day may be considered our chief source of information concerning the controversies of the time. The Dominicans wrote the first systematic books on pedagogy; they founded the study of history; they met the tide of humanism which was then beginning to flow; the age of art which followed has no worthier names than those of the Dominicans, Fra Angelico and Fra Bartolommeo.

It was well for England and for Oxford that St. Dominic took them into his vision. Before his death he had included them within his net, and had begun his foundation in the university. Before his time Oxford had begun to be a centre of learning for these islands; after it, perhaps chiefly because of it, Oxford became a European centre, second only to its elder sister, Paris. From Oxford the friars, as they had done elsewhere, spread out across the country, and thence to Scotland and Ireland; it was chiefly thanks to them that, when the time came, the Wycliffite heresy found its antidote prepared and already in the field. From that day till the reign of Henry VIII., Oxford had her place in the intellectual concert of Europe; and it was in great measure the sons of St. Dominic that kept it for her, crossing and re-crossing the Channel that the learning of Europe might be brought here, and that in her turn England might make her contribution to the common heritage.

This, then, is the benefit for which Christendom, and England certainly not least of all, is indebted to St. Dominic and the Dominicans, in the thirteenth century and after. History tends to concentrate on politics, on the making and unmaking of nations and the strong arms that strike for power, but in every age the strongest force of all is one that lies beneath, whose presence is seldom recorded. During the Great War, for all the upheaval that it caused, there were more people in Europe, in Germany, France, and England, to whom it had no interest except as a ghastly disaster than there were of those to whom it was a matter of importance. Much more was it in the Middle Ages, when war was waged at the whim of an overlord, about which the rest of men knew nothing and cared less. St. Dominic saw this, and it was upon those men that he concentrated. While monarchs fought their battles as they would, he kept the mass of thinking men together; when the crisis was over Europe found itself more one than, perhaps, it had ever been before.

THE ROAD TO CHARTRES

THE Road to Chartres. There is only the sky and, as far as the eye can reach, green corn; but it looks like the sea. To the left of the stage there is a little stunted tree and beyond it, more to the left, on the very distant horizon, a faint shadow that might be a ship, but that is indeed the Cathedral. To the right of the stage there is a mound of stones and on it is sitting an old friar. As the curtain goes up a pilgrim enters from the extreme right; he walks abstractedly as one asleep and does not at first hear the old man speak to him.

FRIAR. Good day to you, Pilgrim: you are for Chartres, I'll be bound.

(The pilgrim passes on, not hearing.)

Hi! Pilgrim, good day to you, and God be with you on your way to Chartres.

PILGRIM. *Seeming to awake, and turning*

Who called? Oh, pardon, I did not see you Sir. Your blessing, Friar, on my pilgrimage.

FRIAR. You go to Chartres for the first time, my son?

PILGRIM. I have been many times in dreams.

FRIAR. You were dreaming as you walked?

PILGRIM. Not of Chartres. It seemed to me I was walking through the sea, all this corn dazed me; I had no thoughts, I was being lulled to sleep as if I floated on green waves.

FRIAR. You must have made an early start; the sun cannot have risen before you left Chateaudun.

PILGRIM. I slept in the open and I started with the dawn: it seemed to me the sun rose over the sea.

FRIAR. Yes! It is a sea, and there lies Our Lady's ship riding at anchor.

PILGRIM. Oh! where? *(looks over the corn, but the little tree hides the Cathedral.)*

FRIAR. Come here beside me; stand upon these stones and you will see it. There!

(Pilgrim comes and stands behind the old man.)

PILGRIM. How beautiful! It is almost too beautiful to be real.

FRIAR. You mean it is almost beautiful enough to be real!

PILGRIM. No! It is the unreal that is beautiful, the real is . . .

FRIAR. Only the real is beautiful, my son.

PILGRIM. You cannot know much of reality, Sir, or you would

not say that. I come from the modern world and I can assure you . . . And you, Sir? You come from?

FRIAR. I? Oh, from my cloister, from my cloister.

PILGRIM. Just so. *There* I have no doubt reality is beautiful.

FRIAR. Reality and beauty are the same thing: everywhere. There is perhaps not so much difference as you suppose, between my cloister and your world.

PILGRIM. Not so much difference! May I sit beside you for a little? You allow me?

FRIAR. Indeed, yes, it will do you good to rest for a little.
(*The Pilgrim sits. There is a silence.*)

FRIAR. You are not of my faith, I think, though you ask my blessing?

PILGRIM. I hardly know. It was my heritage, but I believe in Beauty, the Faith is very beautiful . . .

FRIAR. Ah!

PILGRIM. But there are ugly things as well.

FRIAR. So you go to Chartres.

PILGRIM. Yes. Though I have never been there before I shall not be a stranger.

FRIAR. You will find Our Lady waiting for you. You believe in her?

PILGRIM. Oh yes! It is to find her I go to Chartres.

FRIAR. She has other homes.

PILGRIM. None so worthy of her.

FRIAR. Who shall judge of that?

PILGRIM. The Artist, surely! (*The Friar smiles.*) You would say the Saint?

FRIAR. I think perhaps she herself must be the judge.

PILGRIM. Oh, certainly. (*Pause.*) Do many pilgrims pass this way these days?

FRIAR. Not so many. There was a time when the roads of Europe were so many tracks to her shrine.

PILGRIM. I can see them! Richard of England, Louis of France; the pageantry, the splendour. Not a king but delighted to honour her. Now, alas, there are no kings . . . only tourists.

FRIAR. Some of them are pilgrims.

PILGRIM. They are few.

FRIAR. Yes. There are many who go the other way.

PILGRIM. The other way, which way is that?

FRIAR. South . . . To Lourdes.

PILGRIM. Lourdes! Do not speak of it. Have you seen it? It is a degradation.

FRIAR. Yes, I have seen it. It is very beautiful . . .

PILGRIM. *Beautiful?* The mountains, you mean . . . I grant you those. It was beautiful once, all was clear and fresh in the Grotto, and very beautiful. The child Bernadette, "her Lady," the silence, the solitude. . . . *Now!*

FRIAR. What now?

PILGRIM. Vulgarity, pretence, commercialism. It breaks my heart. The Grotto is vulgarized, the healing waters are commercialized, the . . .

(The Friar covers his face with his hand and turns away.) Ah! You too are moved.

(The Friar uncovers his face and turns towards the Pilgrim.) You are laughing!

FRIAR. A little.

PILGRIM. Laughing! But it is deplorable, deplorable.

FRIAR. Yes, it is very sad, very reprehensible . . .

PILGRIM. Yes, yes.

FRIAR. Of Our Lady!

PILGRIM. *(Without realizing what has been said)*

Yes indeed. *(Realizing)* What are you saying, "of Our Lady": it is not her doing.

FRIAR. She does not seem to mind.

PILGRIM. How not?

FRIAR. She stays there.

PILGRIM. Ah, no! She was there once with Bernadette, she is not seen there now.

FRIAR. You think not! *(To himself)* The blind see, the lame walk . . .

PILGRIM. What are you saying?

FRIAR. Some words that came to me, "And Jesus making answer said to them: 'Go and relate to John what you have heard and seen. The blind see, the lame walk, the . . .'"

PILGRIM. Oh, you mean the miracles?

FRIAR. Yes, *all* the miracles.

PILGRIM. Well, I can't understand it! How can she, who reigned at Chartres, accept Lourdes?

FRIAR. Perhaps, to one accustomed to the Courts of Heaven, there is not so much difference.

PILGRIM. Is beauty then of no account? Is there no such thing as beauty?

FRIAR. We must give her of our best, if we do that she turns it into beauty. If there is reality in our gift, that is beauty. Listen! There go the pilgrims.

(Sounds of the Lourdes Hymn are heard.)

PILGRIM. Can't you see the procession! The fussy priests, the self-important pilgrims, the faded spinsters who call themselves "Children of Mary"! And that jingle . . .

FRIAR. All generations shall call her blessed.

PILGRIM. Even ours?

FRIAR. Even ours!

PILGRIM. Well! I am not of this generation, I do not consent to be. I am going on my way. *(Rises.)*

FRIAR. God be with you, my son, on your road.

(As the Pilgrim rises a young girl enters from Left. She is dressed in modern clothes, and wears a white veil pinned back like the veil of a hospital nurse, and the blue ribbon of a Child of Mary. She is crying.)

GIRL. Have you seen the pilgrims? Have they passed this way?

FRIAR. No, my child, but we heard their singing in the distance. Have you missed the pilgrimage?

GIRL. No, I am not going, it is for that that I cry.

PILGRIM. From where do you come?

GIRL. From Chartres, Sir.

PILGRIM. From Chartres, and you want to go to Lourdes!

GIRL. Oh yes, to see Our Lady.

FRIAR. Is not Our Lady at Chartres?

GIRL. Oh yes, Father, in the Cathedral on her pillar, and under the earth too, and I love her very much. But at Lourdes she is Queen, and for me there is no place in the world like Lourdes.

PILGRIM. Is not Chartres beautiful to you?

GIRL. Oh yes! I suppose it is beautiful, everyone tells me so and I can see for myself sometimes, of an evening you know, when the sun shines through the windows, that there is no blue anywhere like our blue of Chartres. But see, Sir, it is like this; I am young, I am gay, I am from a big town—I was, as a child, in Paris, and to me Chartres is too old; it is a little bare, a little sad. For me, I want to give Our Lady all I like best. When I was little it used to make me sorry that the world should have all the things I thought so beautiful . . . the big shops, the boulevards, the cinemas. They tell me they are ugly, these things, but they are the things I like best and I would like to offer

them. At Lourdes I find, perhaps, something like them. I don't know, for me Lourdes is more *real*.

PILGRIM. But you are not going on this pilgrimage?

GIRL. I cannot, Sir. Look, I had saved the money—I am in the dressmaking, you understand—but what will you have? The child of our neighbour is ill and his mother will have it that at Lourdes alone will he be cured.

PILGRIM. So you have sent this child in your place?

GIRL. But certainly. I should not have had a very good welcome from Our Lady, I think, if I had done otherwise.

PILGRIM. You have decided me, mademoiselle!

(Turns and kneels again to Friar.)

Your blessing, Father, on my pilgrimage.

FRIAR. You are going, where?

PILGRIM. To visit Our Lady at Lourdes.

FRIAR. Oh, no, my son, for you Our Lady awaits you at Chartres. Let mademoiselle go in your place to Lourdes.

PILGRIM. *(Rising)* But of course! Go, mademoiselle, take my purse *(hands it to her)* go, run fast; they cannot have gone far.

GIRL. Oh, Sir! I have no words to thank you, Our Lady must do that for me. I will run like the wind. Your blessing, Father. *(She says the last words as she runs past the Friar, and exits to Right.)*

PILGRIM. Will Our Lady receive me? Have I been offending her all this time with my talk?

FRIAR. I think not, my son. Perhaps she has been laughing at you a little. And remember there are no dead flowers in Our Lady's hands; she brings all to life again. And please God, some new generation may even yet build her another Chartres.

PILGRIM. You do hope so, Father?

FRIAR. I do in very deed, my son. We must give her of our best! Though all generations praise her, I am not denying that some of them sing better than others! Our own is, perhaps, a little out of tune. She, as always, dearest Lady, turns all to music, but we—why, we must ask her to help us to sing better. Go you to Chartres and ask her, and God be with you on your road.

(CURTAIN.)

M. MACKENZIE.

THREE MASSES

I.

Had my Lord been born here in the time of rata,
Three dark-eyed chieftains would have knelt to Him,
With green-stone and mats and the proud huiā feather,
And the eyes of Mary seeing would grow dim.

Eileen Duggan, "New Zealand Christmas."

IT was not Christmas, though it was near mid-winter in New Zealand, and the night before, in the little presbytery, we had cowered round a log-fire and afterwards sleep became almost out of the question, so cold was it.

During the night, you could see nothing at all from my window save the frosty stars. The Maori village of Waihi stands on a narrow ledge above the shore of Lake Taupo, and the sheer mountains tower immediately behind you and in front spreads the enormous expanse of water; but, that night, both this and those were invisible. Even a tall waterfall, a few hundred yards away, was screened off by a buttress of rock, and its hollow voice scarcely seemed to alter the vast hush. It was silent, save for that deep voice; and dark, save for the frost-keen stars. Only, from the wooden presbytery itself, and I think from the saw-mill near the waterfall, came the fragrance of wood, and the scent left by the wood we had been burning. Muffled in blankets, I stood by the wide-opened window and felt that I might be at Nazareth, in St. Joseph's home, perfumed with the sawdust and the shavings. And indeed, this priest here does all such work for himself or along with his Maori children. He builds, he digs, he heaves great stones into their places for foundations. And I recalled that, just before the night grew silent save for our conversation round the reddening fire, voices of Maori men and women had sounded up from the little church just below us; Maoris who had gathered there for night-prayers, intoning their prayers on a level note with now and again a "dying fall," as Carmelites droop their voices. On that hillside, in a tongue unknown to me, Maoris were chanting their Hail Marys, and praying in the Name of Him whom their children pictured as a small brown baby like themselves—and indeed, so He must have been—and sending up their *Glorias* to Father, Son, and Spirit.

Amazing, that on the whole of that mountain side, no sound (when we stopped our talk to listen) should have been

heard but Maori voices, singing *Glorias* to God. It was easy to feel that you had concentrated here Nature, more directly than ever from God's hand, and that Grace with which God wishes to re-create it.

Nature—for indeed just there nature is at its least disguised. There lies that enormous lake, with the island in its midst which is the consolidated curve of what once was a lava-fountain. For the lake is but a brimming crater-cup. And round its edges, the water will sigh suddenly, and pant, and tilt itself a little as a hot uprush comes. There is a shelf of shore between the lake and the mountain, along which you come into the Maori village. The whole ground is pitted with pools and gaps and little cylinders in the rock; and in these, gurgling and irascible, water tosses itself to and fro and from time to time leaps out in petulant fountains, flings itself six inches, three feet, six feet perhaps, into the air, and then subsides, tired, into a hidden tumult behind the mask of stone. And the road steams voluminously as you traverse it—just now, in this quelling cold, more cloudily than ever—columns, towers, stacks and pads of steam. And as you near the village, the whole face of the tall, shaggy mountain is a-steam. That precipitous mountain is, however, but a screen that hides, behind it, at least two higher bastions of rock—naked rock, above the zone of red-wood; and highest of all, behind them all, the enormous mass of Ruapehu, a long and couchant monument of snow; and, at its side, immediately over us, the perfect and pure cone of Ngauruhoe, volleying forth its masses of white steam that hesitate, pause, and then with incomparable indolence take their path across the sky.

But just now you but remembered that this was so, or indeed, made no effort so much as to remember it. There were but the thrilling silence, the frost, and the steady stars, and the knowledge that "while all things held their midmost silence and night in its going had accomplished half its course, Thy Word Almighty, Lord, from royal throne, from heaven, is come." Advent, unceasing because timeless: Bethlehem—here, because where is Bethlehem not?

When I first looked out of my window next morning, there was none but that grey-blue light that makes everything seem of an equal distance; you could not tell whether the day meant to be fine or clouded till you realized that in the sky there was no hint of cloud; it was just that the sun hadn't yet begun to rise. I looked down to the shores of the lake, and was puzzled. They were padded with masses of solid white. It

took me a moment to realize that this was a quilt of unstirring steam. No trace of road or village, or of Tokaanu through which we had passed—the last little cluster of houses before Waihi. Just then the sky over the lake seemed to shiver within itself as though a note had been struck in the ultimate recesses of the air—too deep for you to hear it, but the air heard it, and sent forward all its over-tones. Then a pale gold grew rapidly within the blue, yet not altering its blueness. Then the pallor passed, and the world was incandescent gold and sapphire—sapphire mountains, sapphire lake; golden sky, golden hills, golden veils upon the water. The steam stirred; a feathery stirring moved upon its surfaces; then plumes rose above it, swaying to and fro; delicate veils of steam were waved by invisible hands; they trailed this way and that; sometimes they flung themselves aloft, only to droop swiftly or to vanish—it was a dance of steam, a dance in response to the song of the morning—the whole innocent world exulted in itself and in to-day's new life; and suddenly, through the sunlight and the steam, sounded the *Angelus*.

I dressed; and muffled to the ears, went down to say my Mass. The Bishop of Auckland was about to finish his own, and the long monotone of prayers, with their sudden disheartened little droop and then exultant uplifting of the voices had been reaching me while I dressed. For the Maoris pray aloud during Mass, using the Missal prayers. When I heard them rise, stand, and intone unanimously the First Chapter of the Gospel according to St. John, I left the porch whence I had been watching once more the lake, and went to the sacristy. "We beheld His glory"—the light had shone amid the darkness and no chill darkness could imprison it—hint upon hint of dawn, then flood after flood of promise of the sunrise, then the full blaze of glory; so had the Light come, and the whole world sang together; and these, God's good sons, were shouting out their joy. I too wanted to arise, and shine at least with that light reflected into my mind; but I could do more than that, for it rested but with me to have Light radiant from within me.

In the sacristy I tied my chasuble as best I could with frozen fingers, grasped the icy chalice-stem and followed the two small Maoris who had pattered to church over an iron-hard ground in their bare feet. From above the altar, St. Joseph looked familiarly down; round him 'writhed the black and red and creamy spirals of Maori decoration. The men had had to go out to work, and the wail of the saw-mill could be

heard through the crooning of Maori Mass-prayers. But the older men, and women, and many children waited for this second Mass. "O God, who didst wonderfully create human nature and re-create it still more wonderfully . . ." I know it was fanciful; but these men and women, with unaccustomed features, tattooed with their designs of immemorial powder-blue, seemed to me—so easily—folk of a primitive race, untampered with, folk from the beginning, perhaps the very children of Adam and of Eve. The Lamb was slain from the Beginning of the World. From the Beginning of the World the ages had begun their Christward movement, had strained to recapitulate themselves into Him, to make Him their consummation. Because Christ was already in them, seeing that "in Him," no less than "unto" Him, have all things been created.

It would have been great joy to give Holy Communion to those men whose blood was so different from mine, save in the two senses in which God has created men "of one blood over all the earth." But they had received It earlier; yet no one in that wooden church but could feel that they were all *offering Mass* along with me and I with them, and that we all *did* join in one Communion. God knows that not one item of the long New Zealand history had to be eliminated in thought, from the distant coming of the double canoes which was, in a sense, the island's first creation, on to the arrival of those French missionaries who were God's instruments in its second one. Here, where the very earth was still straining and could not settle down to rest, you felt actually present at that first dawn of things, and then at the coming of human life among those dense-crowded and gigantic tree-ferns and tangled evergreens; and then at the hour when Christ was first born in a New Zealand Bethlehem, offered on a New Zealand Calvary, and rose to life in many a Maori heart. In a word, that Mass made me feel as if I were saying Mass at the beginning of things—one step forward only from that foundation of the world when first the Lamb was offered.

The thought remained with me, when we left Waihi and its long-drawn farewell chants, and descended beside the water with its shingle of floating pumice-stones, then mounted by tawny, sandy roads, through a mist of ti-tree, under a sky now turquoise over a turquoise lake.

II.

In that day, there shall be an altar to the Lord in the midst of the land of Egypt, and He shall send them a Saviour, and the Lord shall make

Himself known to Egypt, and the Egyptians shall know the Lord in that day. Yea, they shall worship with sacrifice and oblation, and shall vow a vow unto the Lord and shall fulfil it. In that day there shall be a high road out of Egypt into Assyria, and the Egyptian shall worship with the Assyrian. And in that day, Israel shall be the third with Egypt-and Assyria, a blessing in the midst of the earth, because the Lord of Hosts hath blessed them, saying: "Blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance."—*Isaias*.

Returning home from Aden, you pass into the Red Sea. We had kept Christmas just before we reached Aden from Australia; but Christmas thoughts followed us all those days. Islands, and distant mountains, pale and unsubstantial in the light dazzle of the air, floated past us, till, in the Gulf of Suez, they closed in more narrowly.

From the sort of glass-house where I usually said Mass, I could watch if I looked up, when I turned for *Dominus Vobiscum*, the ridge behind which rose the near nine thousand feet of Sinai: if at the Gospel I lifted my eyes towards the hills, it was Egypt that I saw. From Sinai, God gave the Law. Over Egyptian sands fled in haste the Holy Family. To this side and on that, "Thine Almighty Word, O God, came from its kingly throne."

I confess that my thoughts, that morning, went mostly eastward, though Egypt and the Gospel haunted me as from behind a heat-mist. The nearer ranges curtain Mount Sinai, whose crest unveiled itself from its smoking clouds for a moment only, later on. This made it even easier to travel in thought over the giant spaces behind Sinai into ultimate Assyria. Thence had journeyed Abraham, "not knowing whither he went," and though he built an altar in what was to be the Promised Land, and named it Beth-El, God's House, he yielded to the immemorial magnetism of Egypt, and saw there the pyramids, already old one thousand years, which I was to see next day. But there was that in Egypt which made it impossible for him to stay there: he returned, and encountered that Melchisedek who "brought forth bread and wine" and was priest of El Elyon, God Most High, and the two souls understood one another, though to the one had been entrusted Revelation, to the other not. "*Sacrificium patriarchae nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus, Melchisedek . . .*" I am bound, to-day as ever, to couple those names in *Mass*! Thenceforward began that oscillation of Abraham's descendants between Promised-Land and Forbidden-Land, which is the history of almost every heart. It looked, once, as if Israel would be absorbed into

Egypt, or at least would fix its home there. It built that city through which I shall pass to-morrow and which Egypt is even now re-building. But the Exodus came, and Israel crossed these very waters and for one long generation wandered over there on the glaring pebbles and the relentless rock, drinking their brackish water and sickening upon manna, learning the minutiae of sacrifices and the massivity of Law, and being welded by memories, and by misery, and by a man, into a People—a people that still lusted, as it ever would, for the lush vegetation and the innumerable wells of the Delta, envying the Egyptians, yet tending despite themselves towards the Promises.

You could feel the Mountain alive and forceful behind its smothering clouds, still vibrating with the energy it drives forth throughout the world. A Rock alive. The Law; even, the Rules. The preliminary forcing of the horde into the People; the drilling and coercion of the soul till it should cease to sprawl and should stand upright and walk, a man grown. The struggling living thing within the straight-waistcoat, desperate to get out of it and to collapse among those pulpy onions and leeks and garlic of luxuriant Egypt. So cannot but be the soul—struggling within the law; collapsing without it: asking ever to live without the cost of living. Paradoxical life, that cannot subsist save by vital sacrifice!

All Sinai was an Altar whereon Moses offered the people he was forming and was to form, to God. His ritual prescriptions buttressed and battlemented the purity of those sacrifices that they were suffered to retain as expression of their worship. And their worship by way of sacrifice implied their self-dedication, the irrevocable self-holocaust to God. The terrible mountain steamed and rocked amid the hurricanes of God's Advent: it was fenced off; none might approach it; yet was not the schism absolute—from Sinai descended that power which was to make them that for which they were elected, a chosen People, oblation acceptable to the Lord, not to be refused since God Himself had prepared it. In some sufficient way, the Israelites accepted their vocation; and we, who halt ever between two opinions, may be glad that their minimum of acceptance was sufficient. For we, like them, hanker after Egypt where "it was well with us," whereas now "we have nothing to look at but this manna." They were to fling themselves on the quails that the September winds sweep annually up from Cyprus, and gorged "till it

came up through their nostrils" and the whole Exodus went diseased. Yes, mentally they harked back to Egypt to learn how God the Invisible might be visualized; they flung their golden things into the melting-pot and "there came out this Bull." The Bull-calf stalked before them while still the thunder roared upon the Mountain. Yet even so, they were not rejected, and God sweetened the brackish water to their will. Incredible patience and long-suffering of their God, unexhausted even when the Desired of the Eternal Hills had come to them, and was thrust forth by them, and sought for Himself a home over there—over there in Egypt. Unexhausted—for even after the final rejection of the Messias by His own when to His own He came, and His own received Him not—even so, there remains for Israel a divine destiny, and to Israel are to be associated even those pagan lands—"with Egypt and Assyria shall Israel make a third."

Well, then, *Introibo ad Altare Dei*—even I; though "quis ascendet"? Who shall attempt to scale those mountainous steps? "The clean of hand—the pure of heart!" Who in the world is that? But now along with Egypt and Assyria and ever-wanton Israel, I see that I may bow and confess and that God will remember me with love. "I remember on thy behalf the kindness of thy youth—the joy of thine espousals—how thou wentest forth after Me into the wilderness—into a land not sown. . . ." Even that first innocence, that early effort was the gift of God who gave joy to our youth—His light, His truth, were what led us, and will lead, up to His holy hill and to His dwelling. God then will not be faithless to that Adoption which is ours, nor to that Spirit whereby we cry, no more in slavish fear, "Abba!" to our Father. The *Kyrie*, "Have mercy," is sure of winning consent; the *Gloria* can be whole-hearted; and what weight of meaning is there not, to-day, in "Through Jesus Christ our Lord"! Enough of the granite mountain of Law where the soul crashes like any broken bird upon the rocks. Through Jesus, Grace has come. At the Offertory, the little Host slides gently off the paten, to become a Manna not insipid, but containing every sweetness in it: the Chalice is an unfathomable well from whose golden shaft a fountain leaps and brims and over-brims till the desert crimson into roses. And how enriched is the *Dominus Vobiscum*! At this Christmastide, where Jesus passes, with Him go Mary too and Joseph; and the "Sole-Begotten's new Birth by way of flesh delivers us whom the immemorial enslavement holds

under the yoke of sin"; the Saviour of the world not only inaugurates for us too a divine begetting, but eternalizes it: "in His likeness we are found, in Whom, O Lord, with Thee our human nature is": "His earthly substance confers upon us that which is divine"; and we, "cleansed thus by mighty power, are caused to attain, made pure, to Him our Origin." Christ has come down to us, and keeps pace with us, before and behind encompassing us, and we drink living water from the spiritual Rock that follows us. Great indeed the privilege to say a Christmas Mass between Sinai and Egypt!

III.

Above the spindrift—and above the snow
Where no seas tumble—and no winds blow—
And the twisting tides—and the perilous sands,
Upon all sides—are your holy hands.
The wind harries—and the cold kills;
But I see your chapel—over far hills.
My body is frozen—my soul is afraid;
Stretch out your hands to me,—Mother and Maid.

H. Belloc.

I have never liked Marseilles, and this time we reached it in bitter cold and mist. A large vessel, burnt and blackened (Communist crime, they said) lay near us: the streets were placarded with: "Why work? they amuse themselves at your expense." An organized and perverted immorality summoned the tired or inexperienced among the crew, and the mist completely hid Notre Dame de la Garde, the one consoling symbol over the cruel town. For me the day dragged slowly, and the evening's conversations hardly were encouraging, though one great grace was granted for which memory is thankful. Next day, we were to sail again, and the sun rose turning the whole mist into a blinding brilliancy. And behold, by what trick of atmosphere who knows? high in the dazzling mist, magnified beyond all expectation, detached and unbelievably distinct, hung the silhouette of Notre Dame de la Garde. Golden mist above and below and around; there, detached in palest blue, was the enthroning church, its tower and the Statue. "Vultum tuum deprecabuntur . . ." I called the nearest passengers—not Catholics. At first silence held them spellbound. Then one of them said, with thrilling conviction: "Isn't that a thing to thank God for!" Indeed it was. She was keeping us after all. Guarding our souls. Guarding the souls of many a friend over whom I'd asked her to stand sentinel. Establishing in her Son a Com-

munion that should "purge us from guilt and give us our share in heavenly healing." "*Carissimi*," one could say with the epistle—"There has appeared the kindness and humanity of Our Saviour, God." God enters the seaman's life: a God who understands his humanity, being Himself made man. God in the arms of a woman—a woman pure as one would have one's dearest be, and purer; and mother more than she whom the tenderest vision might recall. The illusions of the detestable mists that befog human brains could vanish. The mists had parted; *apparuit Humanitas*. "Let us go over even unto Bethlehem"—leave the angry and lustful city and the hideous things it shows us and let us "look and see the thing that the Lord doth show us!" The ship moved; swung round; we would soon lose the vision—*Vale, o valde decora!* It mattered now no longer. The rest of the journey, and, please God, of life, was "under thy protection, holy Mother of God," and from every danger would her prayers deliver us.

* * * * *

There were many other Masses, of course, during that voyage to New Zealand and thence through Australia and thence home. Masses in a private cabin, with one or two lads to serve them; Masses right forrard in an iron wash-house, very early, when you knew the ship to be the only "living" thing upon the ocean and under the enormous sky—a little iron room, containing a few Christians still blackened with their work, and Christ; a Mass said at midnight upon Christmas Day, when Indians thronged to Communion and sang *Adeste*; a Mass or two said dazedly in hospitals; Mass in tiny convents round which the gum-trees whispered and palm-trees waved. But those three Masses were still more unforgettable, reaching as they seemed to do "from end to end," from the world's childhood to the world's ending, when God in Christ should have achieved His total work and when the "Sabbath-rest" that remains for the children of eternity should have been entered on. And indeed there was another, when the ship was swinging its way round the wintry coast of Kent and about to enter the grey waters of the Thames: a soul then made its way home to God, and it is best to leave their secret to themselves.

C. C. MARTINDALE.

THE INTERNATIONAL CATHOLIC GUILD OF NURSES

THE last half century has witnessed an extraordinary development in hospitals and schools of nursing in the United States. Under the direction of the Catholic Sisterhoods, Catholic hospitals and schools of nursing have, during this period, become numerous and important. Indeed there is no activity in America in which the Sisters have so large a proportionate part, or hold their own so consistently, as in this work. It is true that the Catholic system of education has grown quite marvellously and that our schools now educate about one-half of the Catholic students. But the Sisters' Schools of Nursing educate the great majority of Catholic nurses and train nearly one-third of the whole nursing profession, whereas the Catholic schools in general educate only about one in ten of all the students in the country.

The growth of these hospitals and schools of nursing is continuing with almost bewildering swiftness. In many places where, years ago, a handful of Sisters came to open a small hospital in some private dwelling acquired for the purpose, one finds to-day, often on the same site, the splendidly-equipped up-to-date hospital, with hundreds of beds and every scientific appliance for the care of the sick, which has grown up by successive accretions, beginning with a modest addition to the original structure, and continuing into constructions whose value soars into the millions.

Side by side with these modern hospitals of the Sisters, one sees to-day, rising in increasing numbers, buildings planned as schools for nurses, sometimes large enough to accommodate as many as four hundred student nurses with separate living rooms, and with every provision for health and for comfort as well as for study. These schools of nursing are an advantage to the hospital from many viewpoints. They supply student and graduate nurses for hospital service. They raise the standard of the hospital's nursing, because the presence of students tends to keep everyone alert and to standardize the technique and procedure. Finally, the Sisters' schools offer an excellent opportunity for giving the Sisters themselves a good training in nursing. An increasing number of the

Sisters in our hospitals are registered nurses, graduates of the Sisters' schools.

Even those who are familiar with the development of our schools of nursing were recently surprised at the result of a *questionnaire* sent out at the suggestion of the present writer by the editors of the Catholic Year Book. Six hundred and twelve of the Sisters' hospitals responded to the *questionnaire*: of these, four hundred and twenty-five had schools of nursing. Their total enrolment this year is 19,031 students; of these 869 are Sisters, and 18,163 are lay students. The same survey showed that 4,315 of the Sisters working in the hospitals are registered nurses.

The course of nursing-training takes three years, so that each year these schools of the Sisters must turn out 6,000 graduates. The entire number of the graduates, from all the schools of nursing in the United States during the past year, was about 20,000; thus, nearly one-third of all the graduates come from the Sisters' schools. Now, there are in the United States, at the present time, about 200,000 graduate nurses, thus it is fair to conclude that the Sisters' graduates number about 70,000. The requirements for entrance into these schools of nursing are constantly rising. Not a few at the present time require four years of high school as a preliminary to entrance. Some of the nursing schools are affiliated with universities and colleges, so that the three years' study of nursing is accepted in lieu of two years of a college course. Thus, with five years of study, three of nursing and two of college, the nurse has the equivalent of a four years' college course and can obtain a degree.

At the same time, the gaining of these degrees becomes the more necessary because of the tendency to raise the requirements for teaching for those who teach in schools of nursing. In some schools the possession of a degree is already made a requisite for employment as instructress and it is probable that this requirement will soon be enforced by law.

While the professional education is thus constantly raising its standards of requirements, the opportunities which wait for the graduate nurse of special training and capacity are multiplying and widening out to a singular degree. A mere list of the nursing opportunities suggested for members of the international Catholic Guild of Nurses will give some idea of this rich and varied field: Superintendent of Nurses, Assistant Superintendent, Night Superintendent, Instructress, Dietitian, Assistant Dietitian, Anæsthetist, Supervising

Nurse, Head Ward Nurse, Surgical Nurse, Operating Room Nurse, Obstetrical Nurse, General Duty Nurse, Industrial Nurse, Public Health Nurse, School Nurse, Office Nurse, Record Keeper, Historian, Visiting Nurse, Dispensary Nurse, Social Service Nurse, Welfare Nurse, Laboratory Technician, X-ray Technician, Hospital Housekeeper, Masseuse, Hydrotherapist, Physiotherapist, Nurse in a contagious hospital, in a tuberculosis hospital, in a hospital for the insane, in a children's hospital, etc.

Nurses travel about a very great deal, and thus the graduates from one hospital may be found in various parts of the country. Thus, though each hospital has its own *alumnæ* association, and though we have long been promoting *Sodalities* for the student nurses, still, there is much to be desired in the way of organizing the graduates so as to utilize their vast collective power for good and to keep fresh within them the ideals of the Sisters' schools. Powerful professional societies exist, the American Nurses' Association and the League of Nursing Education, but they are quite non-religious in character and devote themselves to purely professional problems. The evident need for a wider Catholic association and a strong and flexible federation of *alumnæ* associations of Sisters' schools of nursing, has given rise to the International Catholic Guild of Nurses.

In a previous article published some years ago,¹ we have already described the rise and growth of the Catholic Hospital Association, and it was at the request of the Executive Committee of that Association that we undertook to aid in establishing a Guild which should be truly national, or rather, international, which was planned to include the nurses of Canada, and perhaps later on to affiliate groups of Catholic nurses in other countries. At the first organization meetings the idea was necessarily somewhat sketchy in its outline, but richer experience and wider investigation have now developed what seems a very practical and promising plan which is being taken up with growing enthusiasm by larger and larger groups.

The method of the organization of the Guild is quite simple. *Alumnæ* associations, local Guilds and other groups of nurses may join in a body, but the voting membership and office-holding membership in the International Guild is restricted to Catholic graduate nurses eligible for registration, and all

¹ "The Catholic Hospital Association of the United States and Canada," *THE MONTH*, April 1925.

the active members must be registered nurses or eligible for registration. Individual members may also join the Guild. Though most Catholic nurses are graduates of the Sisters' schools, still quite a number have taken their nursing education in the schools attached to large Government hospitals or hospitals of a non-sectarian character. Thus, though the Guild is destined to be an effective federation of the *alumnæ* associations of Catholic schools of nursing, still these graduates of other schools are very welcome as individual members. Finally there are a large number of non-Catholics, graduates of the Sisters' schools of nursing who are often very loyal *alumnæ* of these schools. To meet their applications for membership a special class of members was introduced in the Guild called "nurse associates," who may attend the meetings and participate in the activities of the Guild, but do not vote nor hold office in the international organization.

The local organization of the Guild in various cities is carried on through its local Chapters which conduct their own affairs, in harmony, however, with the principles and ideals of the I.C.G.N. Constitution. These local Chapters conduct lecture courses, form committees for visiting the sick, etc., interest their members in educational opportunities, make contacts with other associations, conduct an annual banquet, hold meetings and in other ways carry out the educational, religious, and social programme of the I.C.G.N.

The objects of the Guild are set forth in the Constitution; its motto is "Christian love in Service," and its chief Patroness, the Virgin Mother, a sublime example to nurses of that spirit and ideal which the Guild is destined to promote. The purposes of the Guild are thus set forth:

THE PLATFORM OF THE I.C.G.N.

1. To unite its members for the increase of their personal excellence of character and service, for deepening of their friendship toward one another, and the expression of Catholic charity in their service to others.
2. To contribute to the strengthening and elevation of the nursing profession in its social, cultural, ethical, religious, economic, and technical aspects.
3. To promote such activities as are most effective to raise the grade of professional service in nursing; to stimulate the initiative and right ambition of nurses to achieve eminence and leadership in their profession; to increase their reasonable and well-instructed faith, their ethical correctness and professional devotion.

The general activities of the International Guild are centred

in its International headquarters which at present are located in the Auditorium Hotel, Suite 142, 430 S. Michigan Avenue, Chicago, and a full-time salaried Executive Secretary is constantly on duty to aid the members by correspondence. These headquarters are also the editorial offices of *The Courier of the I.C.G.N.*, a monthly magazine devoted to the promotion of the ideals of the Guild and which goes to all its members. The annual membership fee of \$1.00 (\$1.50 in Europe) includes subscription to this magazine, which deals with the spiritual, educational and social aspects of a nurse's life. Annual poetry and story contests for student nurses and others, conducted by *The Courier of the I.C.G.N.*, evidence the interest of the I.C.G.N. in the Catholic schools of nursing and its wish to help to develop the talent of the coming generation of nurses.

This magazine will form a link of union and a message of inspiration to members of the I.C.G.N. wherever they may be and the nurses in Europe who are interested in its activities, may receive the monthly numbers and thus keep constantly in touch with the I.C.G.N. work and with the general current of nursing activities in America.

The Editorial Board of the magazine is made up of a number of the most prominent among nursing educators, other nurses, physicians, priests, doctors and laymen especially interested in and well informed about nursing work. The staff is very representative and the extraordinary development and growth of influence of nursing in America makes it possible to secure excellent contributors. Each editor is to be responsible for his or her own department or speciality in the nursing field. The acute interest of hospital superiors and superintendents in their own nursing schools and in the profession in general makes them scan its pages with particular interest.

The standards of the schools of nursing, and the grading of these schools, are being made the subject of special study by a Committee, called the "Committee on the Grading of Nursing Schools." This Committee has been making an extensive survey of the situation and its conclusions are very significant. It would need an article by itself to synopsise the results of this survey and to trace out the tendencies in the nursing world. Suffice it to say, that the I.C.G.N. has a great part to play in representing the interests of the Sisters' schools of nursing. This is the age of organization and while hitherto the Sisters' seventy thousand graduates and the many other Catholic nurses, graduates of non-religious schools,

have had no general organization to represent them, now they can, through the I.C.G.N., at once help materially the progress of the Sisters' schools and, at the same time, fulfil their corporate duties for the advancement of their profession generally.

Another great feature of the I.C.G.N. activities is the annual convention, which serves as a rallying point for Catholic nurses from all parts of America. Hitherto the convention has always been held in connection with that of the Catholic Hospital Association but it has been increasingly difficult to combine the two conventions because of the requirements of each for an extended programme. At the last convention, a very successful one held in Cincinnati last June, it was mutually voted that the two associations should separate, maintaining, however, the spirit of close co-operation. This year, therefore, while the C.H.A. meets in Chicago in early May, the I.C.G.N. will hold its convention in Montreal, July 5th, 6th, 7th, and 8th. One reason for fixing on the dates and the place mentioned is, that immediately afterwards, from July 8th to 13th, will be held in Montreal, the convention of the International Council of Nurses, which will be attended by delegates from 19 countries representing national associations, and by a great number of individual nurses. Preparations are being made to accommodate about eight thousand nurses for this convention. Those who intend to come from Europe to this convention are cordially invited to make arrangements to arrive in Montreal three days beforehand so as to assist at the very interesting programme of the I.C.G.N. The headquarters of the convention for the lay nurses will be the Mount Royal Hotel, where ample accommodations have been reserved during both conventions. The nurses from Europe may write direct to the manager of the Mount Royal Hotel for reservations. The meetings will be held in this hotel, whose splendid facilities, meeting halls, banquet halls, etc., will be at the disposal of the I.C.G.N.

This convention promises to be, by all odds, the most interesting and successful in I.C.G.N. history. It will be the Fifth Annual Convention, and the manager of transportation, who has already sent out one circular, reports that in his many years of experience in such work, he has never seen so spontaneous and numerous a response. Hundreds of nurses have already written and as we write it is still four months before the opening of the convention.

It will be interesting to mention also two other conventions

which will give an additional reason for visiting the United States at this time—one is the International Hospital Congress, to be held at Atlantic City, June 13th, 14th and 15th, this year, and the other the Annual Convention of the American Hospital Association, June 17th to 21st. Both of these are non-religious, general conventions, to be held at Atlantic City, N.J., about three hours' ride from New York. The programme will deal with the non-religious elements in hospital work, but a large and varied exhibit of hospital apparatus and equipment will be held in connection with the convention. Add to this that many new and beautiful hospitals embodying the last word in structure and equipment may readily be visited in the intervals between these conventions. Many of the Sisters' hospitals have just finished, or are actually erecting, or planning to erect, new buildings as additions to their hospitals. Then, too, such groups as the new Columbia University Health Centre in New York, with its installation at a total cost of \$20,000,000.00, soon to be followed by another investment of twenty millions more, are worthy of careful study by visitors from Europe.

The programme of the I.C.G.N. convention at Montreal embraces the educational, social and spiritual life of the nurse. It will be conducted largely by Round Table Discussions at which the most experienced in each topic will lead the discussion and will answer questions and solve difficulties proposed to them. Such topics as the education of the nurse for character and personality, of religious education and training, the new developments in hourly and group nursing, the methods and curricula of the Catholic schools of nursing, religious organizations and training for the nurse, the work of the I.C.G.N. and its organization will be included in the programme. The convention will be followed by a Day of Spiritual Recollection for the delegates, when religious instructions will be given, suited to the needs of nurses.

One of the helpful features of the Guild is also the Business Men's Committee, who undertake to give help and advice concerning the financial affairs of the I.C.G.N. and its material interests. A Foundation Fund has been established to render solid and permanent the I.C.G.N.'s activities, and especially its religious and educational work. The best means of insurance for nurses have also been studied carefully and advice will be given on this most important subject by the Business Men's Committee in co-operation with a committee of nurses.

Very strong and cordial expressions of good will and interest have been received from members of the Hierarchy in the United States and Canada : thus His Eminence, William Cardinal O'Connell, Archbishop of Boston, has written as follows :

It is a great pleasure to endorse and approve the International Catholic Guild of Nurses which has as its object the spiritual, educational and social betterment of Catholic nurses.

I am confident that God will bestow His choicest blessings on your Organization which was founded for such a noble purpose.

Very sincerely yours,

W. CARD. O'CONNELL,

Abp. Boston.

His Grace, Archbishop Gauthier of Montreal, has sent a message which not only welcomes, but cordially invites the I.C.G.N. to Montreal. Other members of the Hierarchy have written in similar strain : the Archbishop of Halifax especially commending *The Courier of the I.C.G.N.*

The officers and members of the I.C.G.N. extend to all their friends and well-wishers in Europe a very cordial invitation to attend the convention in Montreal, or if this be impossible, to read the *Courier of the I.C.G.N.*, and thus participate in its fruitful activities. The survey made by the "Caritas Catholica," through its recent *questionnaire*, reveals that there are in the world at least 29,100 Catholic hospitals, employing 206,000 nurses, and that the Catholic clinics and dispensaries number about 96,300, with a daily average of 2,389,600 patients who are treated there. Though differing in many other respects, we Catholics are united by the one world-wide ideal of faith and service. Outside the Church the tendency is to organize huge non-religious societies, and these, of course, do a great deal of good along professional lines. But, from the Catholic side, we have a world of spiritual inspiration and ideals which it is our duty to share and to increase.

EDWARD F. GARESCHÉ, S.J.

HENRY GEORGEISM

IF Socialism means strictly the socialization of all the means of production and exchange, then Henry George is not a Socialist. He says, "The right to exclusive ownership of anything of human production is clear" (Geo., p. 243).¹ But his remedy for all social ills is nationalization of land: "We must make land common property" (Geo. 234); "The recognition of private property in land is a wrong" (Geo. 238).

Leo XIII. answers that "Man can possess not only the fruits of the earth, but also the very soil"; and is amazed at George's reviving obsolete opinions to the contrary (Leo, pp. 15, 16).² Let us see how George reached his conviction.

He never succeeded in analysing, as Pope Leo does, what rights a man has over the land from which he wins his living. For he was fascinated and hypnotized by the vision of landlords holding up for rack-rent the land on which others wish to live. Instead of seeing that this is an abuse of their ownership, and that the State must make landlords exercise their rights in a way that will not interfere with the rights of others, George thinks the abuse is the inevitable result of land-owning, and therefore that land-owning is wrong and must be abolished.

Consequently he seeks to show that land is essentially different from all other property. The actual difference is that, while the fruits of the earth are practically limitless, the land itself is strictly limited. This difference he uses; but it is not enough for him, and he invents another,—that all other property is the fruit of human labour, but land is not (Geo. 239). Having thus put land in a class by itself, he lays down two principles; the true principle that "man can rightly claim exclusive ownership in his own labour when embodied in material things" (Geo. 239: Leo, 16); and the false principle that "this right of ownership that springs from labour excludes the possibility of any other right of ownership," inferring that private property in land is wrong (Geo. 238).

This argument, that land-owning has produced evil results and therefore must be abolished, is a typical faddist argument.

¹ Henry George, "Progress and Poverty," Everyman edition (quoted throughout this paper as Geo.)

² Leo XIII., Encyclical "Rerum Novarum," Cath. Social Guild, 1928.

Others like it are that meat-eating has had evil results, and must be abolished; Christianity has led to great scandals, and must go; and, on the same plea, parental authority, alcohol, card-playing, dancing, and a score of other entities. In every case, to reach the root of the matter, we must examine the positive claim of those who hold or practise these things, and see if it rests on a reasonable ground. In the present case of land-owning, we must examine carefully the process by which men take possession of property in a new country.

A man takes possession of to-day's food and drink because he needs it now. His thought is "It was made for mankind; therefore for me." And he is right. The faddist theorist's thought is "It was made for mankind: how dare you steal mankind's rabbit?" That is nonsense: are we each to starve till we have consulted "mankind"? Then, man wants permanent supplies. For a house, he must take wood, clay, stones, and *ground to build on*. For milk, he must take beasts from the wild, and *ground to keep them on*. For vegetables, he must take wild plants and seeds, and *ground to grow them on*. All these were made for mankind; why does one man take them? *Because he means to use them*. That is the first right of ownership, and Henry George has completely ignored it. Because he does not want to admit that a man can own the land that he means to use, he ignores the fact that the man had no claim to take the rabbit, the building wood, the goats, the vegetables, except that he meant to use them. If he has a right to a house, a milch cow, a fruit tree, that right includes necessarily the right to ground for these to stand on.

So man's earliest right of ownership is not the right to take what he has made or worked on, but his right to take things in order to use them: to take land, as well as to take goats and apple trees. Henry George avoids admitting this right to take possession of things in order to use them. He calls it "The right to the free use [not the ownership] of the opportunities offered by nature" (Geo. 239). But you cannot have free use of a goat or a tree, or a site for a house, unless you take absolute control of it and hold it against all comers; that is to say, unless you own it (Leo 13).

Consider now the next stage, when the man begins to work on the things he has taken possession of. He clears the ground for his house, shapes clay into bricks, digs a garden. George lays down the true principle that "A man can rightfully claim exclusive ownership in his own labour when em-

bodied in material things" (Geo. 239 : Leo, 16). But he says this excludes the possibility of any other title of ownership. How then did the man have any right to work on the goat and the tree and the clay? to embody his labour in things that did not belong to him? George answers that he "*procured* them by his exertions, and so had a clear title to them as against all the rest of mankind" (Geo. 243).

It follows that he has the same right against all mankind to his land. For most of his efforts have gone to making a site for his house, a garden, a cattle yard. But George will not have it. He must make an arbitrary distinction between the land and all other things. In both cases, you took what nature offered, and fitted it to your own uses. The improvements in the cow, in the timber, in the clay are due to your labour; you shall have the improvements you have made, and also the things in which your labour is embodied, though you did not make those things. But when it comes to land "all I can justly claim is the value given by these exertions. They give me no right to the land itself" (Geo. 243). But he has already said that you can rightly claim exclusive ownership in your labour embodied in it; how are you to have your embodied labour unless you have the land in which it is embodied? He answers that you cannot. Your individual right is lost in the common right (Geo. 243). So his one principle, that only labour gives a title to ownership, is dropped. He talked of its "sanction" given by natural justice when he was trying to convince us that it is the only and inviolable source of ownership; now, it must yield to another fancied right, that does not spring from labour but from the growth of the community (Geo. 240, 243).

There are three stages to consider. In the first, before the settler began working, he was choosing where to live and what work to practise. He had "the right to the free use of the opportunities offered by nature," which means that he had the right to take exclusive possession of the unclaimed things he meant to use—plants, beasts, building materials, ground. He owned these because he *meant* to use them.

In the second stage, he worked on these and other things of nature. And his labour embodied in them gave him a further right to own them.

The third stage is reached when the population increases and newcomers find all lands already claimed. At this stage, the difference between land and other property manifests itself. There will be no difficulty in feeding and clothing the

newcomers, because the more labourers there are, the more does the earth multiply its harvests. But the land itself is a fixed quantity, and the would-be land-owners are constantly growing in number; and every man of them has by nature a right to own property as his own (Leo 13). It is plain there will be conflict unless they all form a State to adjust their rights. The State's business is to find land for the new owners without wronging the old. As to the old, they cannot be asked to give up all their land; they cannot be robbed of their labour spent on the land. But they must make it possible for the newcomers also to become land-owners. Therefore, an agreement will be reached as to the quantity the first-comers may keep, as to how much labour will be recognized as entitled to compensation, as to the terms on which newcomers shall acquire land. Thereafter, the State will be bound, on both sides, to protect the right of property. On the one side, it must be possible for everyone who wishes, by work and thrift, to acquire property on which to win his living (Leo 40). On the other hand, for any property that has once been recognized as belonging to an owner compensation must be given, if ever the State finds it necessary to take or distribute that land (Leo 35).

At this point, another thing begins to happen, which gives Henry George his opportunity. A man whose land is in a good position finds people offering him a rent, to let them work on that land instead of him. Nothing can stop this happening, for the fact remains that it is easier and more profitable to work in this locality. Presently, two abuses grow up. The land-owner lets people bid against each other for his land, and so forces up the rent, from what the bidders are willing to pay up to the utmost they are able to pay. And the final abuse is to hold land idle, not because you want to use it, but because you hope others will want to use it and will pay any price you ask for it.

These two abuses anger Henry George. But instead of tackling them, he tackles the inevitable "economic" rent, which people are offering willingly for a man's land. This means that the growth of population has added value to my land. If so, it is my land that is worth more, and to me comes the higher price when I sell or let it. This is the very thing that George does not want to admit. And therefore has he been at such pains to deny that the land is mine. Whose land then is it? Mankind's! Consequently, by some argument which he does not explain, this land of mankind's

belongs to the local community, larger or smaller : to the people of England, of Lancashire, of Liverpool, of Everton. Moreover, the increased value of this land, he tells us, is the creation of the local community. They created it not by working, but by merely growing ; and therefore it belongs to them. Every member of the community owns an equal share in that increased value of my land (Geo. 243). How does this work in practice? The settler, who prefers to go on working on his own land, in spite of the offers of others to rent it from him, is asked suddenly to pay to the community a yearly rent. Why? Because people are offering to pay him that rent, for the privilege of working on his land instead of him. That shows, say the Single Taxers, that you are reaping the fruits not only of your labour but of your position. Consider that point. Suppose you started by being a carpenter : you are still carpentering as before ; but since the town grew round you, you get ever so much more work and therefore more money. Still, you get your money simply for the work you do. Why does Henry George tell you that £100 a year of that money never belonged to you? that it is the property of the local community, created by their growth? It is obviously the fruit of your own labour, and by his own principle it belongs to you. It is true, of course, that you could get the £100 a year without labouring, by letting the land to another worker who would willingly pay you the £100 rent. But if you did so, George would promptly tell you that you are robbing that worker of the fruits of his labour. "When non-producers can claim as rent a portion of the wealth created by producers, the right of the producers to the fruits of their labour is to that extent denied. There is no escape from this position" (Geo. 239). But he quickly finds an escape when he wants that same portion paid over to the community. When the rent is paid to the community, it is "value created by the community's growth" (Geo. 243). When it is paid to a landlord, it is "a portion of the wealth created by producers" (Geo. 239).

See how George has played fast and loose with his principle that labour alone can give a title to ownership. First he allows you to own all sorts of things that nature made—dogs, cattle, trees, fruits, flints—simply because of your exertions in "procuring" them ; thus your ownership has the sanction of natural justice (Geo. 240). Secondly, when your labour is embodied in land, he will not allow you on that account to own the land ; and when your improvements are indistinguish-

able from the land, then your right to the fruits of your labour is to be lost, swallowed up (Geo. 243).

Thirdly, after telling us that the title of labour to ownership excludes the possibility of any other, he introduces another title based on mere growth, the community's title to the values created by its growth. And fourthly, he makes this growth-title outweigh and override the man's right to the fruits of his own labour. The man must work to earn for the community the rent corresponding to the value created by the community's growth (Geo. 244). If, from the beginning of his treatment, he had made clear that his "only possible right of ownership, that springs from labour" will have to take second place, or no place at all when it suits him, he would not have many readers to share his moral indignation that so plain a law of nature should be set aside. But as it is, by pages of rhetoric, he brings careless readers to think they are proclaiming a great principle at the very moment when they override it.

But the truth once established,—that it is right to own land for winning our living and to receive the economic rent for it that is offered by would-be occupiers,—there remains the question of the abuses that have arisen,—forcing rent up to the highest possible point, and holding land idle in the hope of big prices. George says that you can only stop the abuses by stopping land-owning. But you cannot stop any abuse by taking away rights; for the abuse consists precisely in invading someone's rights. The State's first work is to safeguard our natural rights. Consequently it must so control the use of them that they may not destroy each other. And the statesman's task is not to find a substitute for our rights, but to find how to prevent right clashing with right. One suggested remedy for rack-renting and holding land idle is a tax on land-values. Is not this to fall in with the plan of the Single-Taxers? No, it is important to see that this rests on one principle in the mind of a Single-Taxer, and a different principle in minds not obsessed by that fallacy. The ordinary principle of all taxation is that the work of the State must be paid for by the members of the State, and therefore, of course, paid for out of their private property. And since this land-value belongs to you, it may be taxed like any other part of your property. Whereas the Single-Taxers' view is that the land-value belongs not to you but to the State, and therefore the only logical thing is that you must pay over to the State the whole of it, twenty shillings in the pound.

In practice, they are willing to begin with a smaller tax, as a condescension to prejudice; hoping to raise it gradually as public opinion progresses.

The parting of the ways of thought between Henry George and those who differ from him may be seen close to the root of our thinking on this subject. Both start from the same root: "The world was made for all mankind to win a living from it by their labour." "And therefore," says the ordinary thinker, "for me, as a member of mankind, to take a portion of it and win my living from it." And by *taking* he means to take the land so that he is master of it, and none shall dig up the site of his house, nor keep cows in his garden. But Henry George's second step is very different. "The world was made for all mankind to win a living from it. Therefore, every man is joint owner of every inch of soil. And those who are conceded undisturbed use of a patch of land are mankind's tenants for that land. And when the land begins to have a value, they shall pay rent for it to mankind,—or at least to the people of their locality." It is important that Catholics, whose guide in this matter is Pope Leo, should keep this distinction clearly in mind.

J. B. McLAUGHLIN, O.S.B.

THE "CHURCHING" OF OUR BLESSED LADY

I.

ALTHOUGH the little ceremony which in the Roman Ritual bears the title "The Blessing of a woman after Childbirth" is now much less scrupulously resorted to than it once was, still it has by no means fallen into desuetude. There are many who dispense with it, but there are also many who find consolation and help in this privileged visit to the source of all strength. A feeling of gratitude prompts them to render thanks to God for their safe delivery, and they rejoice in the reconsecration of the life which has in a sense been given back to them, invested, as it is, with new responsibilities. So might a minister of the crown feel who kisses hands when a fresh charge has been laid upon him by the appointment of his Sovereign. If he doubts his own capacity to discharge the duties entailed, he is the more anxious to be assured that a personal bond unites him with the supreme authority of which he is the unworthy representative.

It is, however, certain that the churching of women is not so much in honour now as it was in the days of our forefathers before the Catholic Emancipation Act restored to us the free practice of our religion. If direct evidence of the fact is lacking here in England, our brethren across the Irish Channel can abundantly supply the deficiency. Owing to the retention of the hierarchy in Ireland through all the bad times under the penal laws, diocesan and provincial synods still continued to be held there, and many collections of their decrees are still preserved to us. In these hardly any subject recurs more frequently than the regulations concerning the blessing of women after childbirth. To take a single and rather extravagant example, we learn from the statutes passed in the diocese of Ossory in 1672 that if a woman gets churched outside her own parish, the place in which her confinement occurred is to be under an interdict until she makes known to the Bishop or to her Parish Priest the name of the priest who churched her. Moreover, the priest who is thus guilty of churching irregularly incurs sus-

pension, *ipso facto*. Further, when in the same synod penalties were enacted against unmarried mothers, it was laid down that they were not to be churched for a month, that in the interval they could not be allowed to enter a Catholic chapel, nor were they, without special leave, to be permitted to act as foster-mothers to other people's children.¹ Knowing as we do the high moral standards which prevailed in Ireland and the relatively small number of women who bore children out of wedlock, the frequent recurrence of synodal enactments which prohibited the churching of such mothers unless they did open penance for their lapse from virtue seems to me to be proof of the very high importance which public opinion set upon the blessing of the Church after childbirth. Rather than lose the churching most women even of this class were prepared to humble themselves and submit to the conditions imposed. Nearly a century and a half later than the synod just referred to, we find the Provincial Council of Thurles in 1817 passing a decree in these terms:

We most strictly forbid that any women after childbirth which has resulted from notorious adultery or from fornication should be churched unless they have first done penance as their vigilant pastor may direct, and he must on no account accept any fee in excess of the sum appointed for the purification of women under pain of incurring suspension. Moreover if any other priest, secular or regular, presume to church such offenders without reference to the parish priest or his curate, let him take notice that he is thereby suspended *ipso facto*. Further we give warning that a woman who transgresses a second time in the same way must on no account be churched without consulting the bishop of the diocese.

So far as regards the ceremony itself, the rite which has prevailed in the greater part of the Western Church since Reformation times is simple enough. It is introduced by the rubric:

When a woman after childbirth comes to the church to give thanks to God, and to ask the priest's benediction, she kneels at the door or entry of the church, holding a lighted candle in her hand; and the priest vested in a surplice and white stole sprinkles her with holy water, and then says "Adjutorium nostrum, etc."

¹ See Moran, "Spicilegium Ossoriense," Vol. III., p. 95.

It should be especially noticed that the stole is a *white* stole, whereas that worn in the administration of the sacrament of penance, in the reception of a convert, and in the exorcisms which accompany such functions as the blessing of holy water, etc., is purple in colour. The 23rd psalm "Domini est terra" is next recited, preceded and followed by an antiphon. The psalm, which suggests nothing of penance but is wholly joyful in tone, was probably selected for its encouraging words, "He that hath clean hands and a pure heart . . . shall receive a blessing from the Lord," and also for its reference to the triumphant reception of the King of Glory: "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in." The antiphon echoes the former theme, saluting the mother newly delivered with these words:

She shall receive a blessing from the Lord and mercy from God her Saviour: for this is the generation of them that seek the Lord.

The priest then puts the end of his stole into the woman's hand and leads her into the church with words which recall the second *motif* of the psalm just recited:

Enter into the temple of God, adore the Son of the Blessed Virgin Mary, who gave thee fruitfulness of offspring.¹

This reference to our Lady is all the more significant from the fact that it seems to be introduced a little violently; and it is further emphasized by the prayer which follows when the woman who seeks blessing "kneels before the altar and prays, giving thanks to God for the benefits bestowed on her"; for the priest after certain versicles and responses, goes on:

Almighty, everlasting God, who through the delivery of the Blessed Virgin Mary hast turned into joy the pains of the faithful in childbirth, look mercifully upon this Thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that, after this life, by the merits and intercession of the same blessed Mary she may deserve to attain, together with her offspring, the joys of everlasting bliss. Through Christ our Lord. Amen.

¹ Although the mention of the Blessed Virgin is lacking in the Sarum use, it is found in that of York and also in the 15th century pontifical of Archbishop Chichele.

After which the priest sprinkles her with holy water and pronounces a form of blessing. This is the ritual of churching now observed almost universally (always excepting the Oriental Churches) by Catholics throughout the world. But at an earlier period the formularies varied greatly. Several of them have been printed by Martene and Adolf Franz, but we need not now concern ourselves with the peculiarities by which they differ. It will be sufficient for my present purpose to note with Franz that in most of them some pointed reference is made to our Blessed Lady. It is in reverent memory of her "Purification" that the Christian mother still presents herself before the temple of God to render thanks and beg a blessing, making at the same time some small offering to express her gratitude. In the rite now observed, and in most of those variants which have been employed in Central Europe, France and England for many centuries, there is no trace of any sense of pollution or expiation. The mother does not feel that she has been excluded from the church as one unclean. Nothing appears in the form now used which speaks of forgiveness or of any disqualification that needs to be made good. But this, it must be admitted, was not the case, and indeed is not the case, in the East. There, though less offensively than of yore, the old Hebraic idea of uncleanness contracted by the mysterious penalties of sex and reproduction, the malediction inherited from our mother Eve, still finds expression. The psychological analysis of this conception of a defilement inherent in childbirth, would need a long treatise which cannot be attempted here. We find it very plainly enunciated in Leviticus and other parts of the Old Testament, and even the Evangelists show that it had lost little of its force in our Lord's time. The woman who had given birth to a man-child was unclean for seven days, and if it were a maid-child the uncleanness lasted for twice that period. While Joseph and Mary lived, and for long afterwards, the law still held that after her confinement, the mother "shall touch no holy thing, neither shall she enter into the sanctuary until the days of her purification be fulfilled." Forty days after her delivery she brought to the temple a lamb of a year old for a holocaust, and a young pigeon or a turtle dove for sin. These were to be given to the priest, "who shall offer them before the Lord, and shall pray for her, and so she shall be cleansed from the issue of her blood." But our Lady was of those whose "hand found

not sufficiency" to offer a lamb, and, in accordance with the law, she took instead two turtle doves, the one to serve for a holocaust and the other for sin. If she, who of all creatures was alone immaculate, was not dishonoured by her compliance with a ceremonial code which in its very terms seemed to impute sin and defilement, we cannot venture to be very indignant with the Oriental traditions in which some trace of the same conception of child-bearing as branded with the stigma of past sensuality was perpetuated. The Canons of Hippolytus require that after childbirth there should be an interval of 40 or 50 days, according to the sex of the child, before a purification ceremony is performed. If the mother in the meanwhile wished to assist at the services of the Church, she had to take her place among the catechumens. The Ethiopic Didascalia, even while insisting that wedlock and the procreation of children were no sort of bar to the abiding presence of the Holy Ghost in the soul, nevertheless, seem to assume that the customary separation of women must be observed; though the period fixed is only seven days. The spurious Arabic Canons of the Council of Nicæa, which probably belong to the fifth or sixth century, require that after childbirth the mother should be excluded from church for 40 days. Archbishop Theodore of Canterbury, Greek by birth and education, enacted, if he is really responsible for the Penitential Canons which bear his name, that a woman who set foot in church before the time allotted for her purification, must afterwards do as many days penance as were lacking for the full measure of her period of exclusion. Moreover, this ruling was endorsed in almost identical words by Burchard of Worms, as late as the tenth century, in his "Decretum." In full accord with this point of view, the churching of women in most of the Oriental rites which possess a recognized ceremonial for the purpose appears as a quasi-penitential function which aims at reconciliation and the restitution of privileges which have been forfeited. Forty days is still among the Greeks the recognized interval which must separate childbirth from the *σπαρτισμός*, derived from the modern Greek *σπάντα* the equivalent of the old *τεσσαράκοντα*, i.e., forty. This service in the Greek Church reproduces much more exactly than any of its western counterparts the conditions of our Lord's presentation in the Temple. It would, in fact, be hardly too much to say that the infant, brought in its mother's arms, is the main centre

of attention and that the mother's part is only secondary. The whole is treated as a preliminary to the child's baptism, in view of which the chosen godparents are usually present.

At the door of the church, or in the "narthex," after tracing the sign of the cross on the infant's head, the priest recites the first prayer, making petition that the mother may be purified from all stain and rendered worthy to partake of the holy mysteries, but also that the child who has been brought into the world to see the light of day may be so blessed and grow in grace as never to lose sight of the eternal light of heaven.¹ The second prayer, entirely concerned with the mother, begs our Lord, as He has come on earth to save mankind, to vouchsafe to draw His creature to Him that she may find her refuge in His Holy Church and now, purified from sin and stain at the end of her forty days exclusion, may be worthy to partake of His precious Body and Blood. In the third prayer, recited while the priest again traces the sign of the cross upon the child's head, special commemoration is made of the presentation in the temple of our Infant Saviour, and of His holy mother who, though joined in wedlock, remained a stainless virgin, while petition is at the same time made that the symbol of the cross may protect the child from all assaults of his ghostly enemies in order that he may, through baptism, become a chosen member of God's Kingdom on earth and in heaven. Finally a fourth prayer once more recalls the act of holy Simeon, and the priest after invoking fresh blessings takes the child into his arms and carries him into the church. In this progress a sort of triple station is made, somewhat like that of the deacon bringing in the new fire in our own familiar rite of Holy Saturday. One brief sentence is spoken at the entrance, another in the middle of the church, and the third at the sanctuary rails ("the royal gates"). If the child be a boy it is taken within the gates and laid upon the altar, if a girl it remains outside. Then is repeated the canticle of Simeon: "Now thou dost dismiss Thy servant, O Lord," etc., and the service closes with a blessing.

It should be noted that although this "induction" (*in-thronizare*, ἐκκλησιάζειν) seems mainly to regard the child, still it is not omitted in cases where the child has died in

¹ For all this see Maltzew, "Die Sacramente der Orthodox-katholischen Kirche des Morgenlandes," pp. 12-26. The whole is in close agreement with Goar, "Euchologion," pp. 324-326.

the interval, but suitable modifications are provided to meet the case when the mother has to come alone. The Greek liturgist, Simeon of Thessalonika, in the fifteenth century, sums up the general purport of the service so far as the woman is concerned by saying, "it frees the mother from the defilements of a childbirth which carnal passion and sin have besmirched, and gives her the right once more, in cleanness of heart, to enter the house of God and to partake of the holy mysteries."¹

Although Adolf Franz in his very valuable and exhaustive treatise, "*Die Kirchlichen Benediktionen im Mittelalter*," is undoubtedly right in laying stress upon the penitential and expiatory tone of the Oriental formularies in contrast to the dominant note of thanksgiving which appears clearly in most of those of Western origin, still it seems to me that the exceptions are more numerous and more important than could be inferred from the specimens which he prints. I would refer in particular to a book which had an extraordinary vogue in Italy, and to a large extent outside Italy, in the first half of the sixteenth century—the priest's manual known as the "*Liber Sacerdotalis*." The book was edited by the Dominican, Albert de Castello, and printed in Venice for the first time—there were many subsequent editions—either in 1520 or shortly after. The service provided for the churching is relatively speaking very long, and from its title, viz., "*An Order for introducing a woman into the Church after Childbirth when the days of her purification are ended*," it seems to have been indebted, in part, to the inspiration of some Greek prototype. It is true that nothing is said of the woman bringing her child with her and there is no special blessing provided for the child, but the penitential note is emphasized and the first rubric implies that she is supposed to have made her confession beforehand. At the church door no less than six psalms are set down for recitation (Psalms 23, 66, 115, 116, 120 and 122) and although these with the possible exception of the last, "*Ad te levavi*," are all joyous in tone, they are followed by the versicle and response:

V. I have said, O Lord, have mercy on me.

R. Heal my soul for I have sinned against Thee.

¹ I copy this from Franz, "*Kirchlichen Benediktionen*," Vol. II., p. 223. By a curious misprint on p. 208, note 7, the date of Archbishop Simeon's death is given as 429 instead of 1429.

And by the prayer:

We beseech Thee that Thou wouldst vouchsafe to cleanse this Thy servant N. from all defilement of sin, so that being made clean in mind and body she may be able to enter into the bosom of our holy Mother Church and to present to Thee an acceptable offering for her transgressions.

After which, again, we find a second prayer in these terms:

Almighty and everlasting God, the Father of our Lord Jesus Christ and the God of hosts, who didst present Thy only-begotten Son, together with His mother, after forty days, in the temple, vouchsafe to bless this Thy handmaid N. whom we now present to Thee, our Lord and God, before Thy temple in order to her purification; and mercifully grant that, as by our ministry we admit her into this church, so she may deserve, when life is over, to enter the temple of Heaven; through the same Jesus Christ, our Lord, who will come to judge the living and the dead and all the world by fire. Amen.

The woman, holding a lighted candle in her hand, was then led into the church by means of the priest's stole, and a rubric is added:

Then let the priest celebrate Mass, if it is a time of the day at which he can do so, and let her make some offering to the priest.

Two gospels are indicated for this Mass—the beginning of the gospel of St. John, and the passage from St. Luke (ii. 22 seq.) "and after the days of her purification, according to the law of Moses, were accomplished," etc. Finally the following prayer was recited:

Blot out, we beseech Thee, O Lord, the transgressions of this Thy servant N., and may she, by Thy merciful goodness, be set free from the bonds of those sins into which her frailty has betrayed her.¹

Seeing that neither in the East nor in the West has there been preserved any formulary for the purification of women after childbirth which can be assigned to an earlier date than the eleventh century, it is interesting to note that the lawful-

¹ "Liber Sacerdotalis," Edn. 1523, Venice, fol. 42.

ness of allowing mothers to enter the church before the Mosaic period of seclusion had expired, was discussed very much earlier. Among the famous set of questions submitted by St. Augustine of Canterbury to Pope St. Gregory the Great, about the year 598, this difficulty was raised and very clearly answered. The Roman Pontiff ruled that if a mother at the very hour at which she had given birth to an infant "entered a church to render thanks, she was not thereby incurring any stain of sin." Sensuality, he added, might be matter of guilt, but not the pangs of childbirth. God's sentence upon the first mother of us all had been that, "in sorrow shalt thou bring forth children"; and if we should forbid the sufferer to set foot in God's house we are turning her very atonement and penalty into a new crime.¹ In spite of traditional prejudices and strange superstitions this common-sense view gained acceptance in the end, though it only won its way slowly. There was no easy method of general publication in the days when communications everywhere were difficult and reading was the accomplishment of the very few. But to learned men like St. Boniface, Bishop of Mainz, in the eighth century, to Pope St. Nicholas I., in the ninth, to Innocent III., in the thirteenth, and a crowd of others, the decision was well known, and when the question arose we find them couching their replies in terms which showed that they had the text of Pope Gregory before them. "Dives and Pauper," a very popular book of religious instruction written in English in the early years of the fifteenth century, makes the teaching quite plain. We may learn from it that:

When women be delivered of their children they may enter holy church to thank their God what time they will or may; the law letteth (*i.e.*, hindereth) them not. And by the same reason men of holy Church may synge (*i.e.*, celebrate Mass) before them in their oratory and any honest place, if they have leave. And, therefore, they that call them heathen women for the time they lie in, are foolish, and sin in case full grievously.²

What is more, a rubric in the Sarum Manual expressly lays down that women after childbirth may come to be churched as soon as ever they please, and that even without this cere-

¹ Bede, "Hist Eccles." Bk. I., ch. 27.

² "Dives and Pauper." The Sixth Commandment, ch. 20 (Ed. 1534), p. 229.

mony they cannot be debarred from entering the temple of God. At the same time, they are free to postpone it if their devotion so prompts them. Moreover, a reference is given to the chapter in the Decretals which enshrines the final pronouncement of Innocent III. and recalls Pope Gregory's wise saying of six hundred years earlier that the disabilities imposed by God as a penalty ought not to be treated as a new crime.

In pre-Reformation days the ceremony of churching seems often to have been attended by observances, some of them, no doubt, superstitious, of which there is no formal mention in the service books. One such usage recorded in the modified edition of the Sarum "*Manuale*" which was printed at Douai for the use of Catholics in 1604, was certainly innocent enough. We are there told that according to ancient English custom a woman who came to be churched should not only carry a lighted candle in her hand but should have her head covered with a white veil and should be attended by two matrons. Regarding the white veil, there is plenty of evidence. Some of it is supplied by old churchwardens' accounts, from which we learn that there were churches in which a veil to be used on such occasions was preserved for the general convenience. Some of it, again, is furnished by the diatribes of the Puritans on what they regarded as papistical mummeries. For example in the attack made by Thomas Cartwright upon the ceremonial retained in the Book of Common Prayer, he urged that "churching of women after childbirth smelleth of Jewish purification" and he objected to other customs commonly observed by women "in their lying-in and coming to church" as foolish and superstitious—"She must lie-in with a white sheet upon her bed and come covered with a veil, as ashamed of some folly." Archbishop Whitgift was able to reply that these things were not prescribed by any rubric in the Prayer Book, but Cartwright was justified in saying that they were commonly done and, indeed, that they were often insisted on by the clergy.¹ Even in the reign of James I., according to Gibson, an order was made by the chancellor of the diocese of Norwich that every woman who came to be churched should wear a white veil. When some refused to conform, the case came before the secular courts. The Judges con-

¹ See Whitgift, "*Works*" (Parker Society), Vol. II., pp. 559-563.

sulted the Archbishop of Canterbury who, after discussing the point with other bishops, decided that it was the ancient usage of the Church of England that women on this occasion should wear a white veil.¹

Of another observance traditional before the Reformation we learn from the first Edwardian Prayer Book of 1549. In this a rubric is added in these terms: "The woman that is purified must offer her 'crisome' and other accustomed offerings; and if there be a communion, it is convenient that she receive the holy Communion." The "crisome" is the little white hood which was put upon the child at its baptism to protect from profane contact the places where it had been anointed with chrism. This was thought to be thereby sanctified, as it might bear traces of the holy oils, and it had to be made over to the clergy for ecclesiastical uses. The ordinary practice was for the mother to bring it with her when she came to be churched.

Of any general practice of communicating after being churched there seems to be no trace in mediæval England, but it is probable that on the rare occasions when a bishop officiated—no doubt for the benefit of some great lady or benefactress—a certain solemnity was given to the function by his celebrating Mass as soon as she had been led up to the altar. In a Pontifical, now at Trinity College, Cambridge, a form for the churching is provided in which the bishop uses mitre and crozier, as on a festival day, and proceeds to the church porch accompanied by two acolytes with lighted candles. The Mass which follows ought, we are told, to be celebrated "solemniter." Nothing is said about the lady communicating, but after the Mass is over, bread is blessed according to a short form provided and the bishop himself gives it to the mother,² apparently for her to carry it away like the ordinary "pain bénit" on Sundays. Traces of this delivery of blessed bread instead of Communion also occur not uncommonly in the continental formulæ.

That certain superstitious misconceptions often attached to the practice of churching in the minds of the ignorant is probable enough. There are traces of them to be found even in our own day. The resolute purpose, even of unmarried mothers, to get churched somehow, either by hook or

¹ Gibson, "Codex Juris," xviii. xii. 373.

² See Henderson, "Manuale Eboracense," p. 213.

by crook, which becomes manifest in several of the Irish synodal enactments, seems to have been prompted by a vague belief that those who had not received this blessing after childbirth were, in some way, out of the Church and had no hope of salvation unless the omission were supplied. A case of this sort, quite probably authentic, is referred to by Foxe, the martyrologist, in his account of Bishop Latimer. A poor woman had been sentenced to death (unjustly it would seem) upon suspicion of having murdered her child. Latimer went to visit her in prison, "unto whom she made great lamentation and moan to be purified (*i.e.*, churching) before her suffering; for she thought to be damned, if she should suffer without purification." Latimer, we are told, was able to persuade her that "the law was made for the Jews and not for us, and how women be as well in favour of God before they be purified as after." Moreover, by his interest at court he succeeded in obtaining the poor woman's pardon.¹

There can, however, be no doubt that in nearly all the instructions which have been addressed to the people by authorized ecclesiastical teachers in the West for many centuries past, stress has uniformly been laid upon the truth that the churching of women after childbirth is not now to be regarded as a purification, but rather as a ceremony of thanksgiving and a privileged audience with the Most High to which they are admitted in view of fresh responsibilities and duties of the most solemn kind.

I had intended when I began this paper to devote a section of it to an account of the history in the Christian Church of the festival which commemorates our Lady's "churching," now kept on February 2nd as "Candlemas Day," but this must plainly be deferred until another occasion.

HERBERT THURSTON.

¹ "Sermons and Remains of Bp. Latimer" (Parker Society), Vol. II., p. xiv.

THE AFTERMATH OF EMANCIPATION¹

THANKS to the zeal and energy of authors and editors, and the enterprise of publishers, we are being well informed, both as to what led up to Catholic Emancipation and what has followed from it. The books and papers enumerated below, which are merely the forerunners of a host still confined to publishers' lists, deal with the latter section of history—our hundred years of freedom—and show, if they show nothing else, how slow and gradual and imperfect Emancipation was, what obstacles there were to progress, why Catholics in England still remain only slightly more numerous, relatively to the whole population, than they were a century ago.

Clearly, there are two ways of looking at the fortunes of the Faith in England during the past hundred years. One is to contrast the goal with the starting-place, the present condition of Catholics with that at the end of the third decade of the 19th century. The other is to compare what has actually been achieved with what might have been, taking the character of the Faith into account and the immense reservoir of grace that lies ready to the hand of man's good will. If only Catholics had traded better with their Talent, if only they had not, in such appalling numbers, actually thrown it away by apostasy, our proportion of the population would be far higher than the 6 or 7 per cent that it is at present. As one point of view tends to humble us, so the other helps to encourage us, and therefore we should neglect neither. According to a leaflet of the Catholic Action Society, our Hierarchy has grown more than three-fold, our clergy ten-fold, our churches five-fold; our convents are more than sixty times as numerous; our elementary schools, more than forty times; our secondary schools more than eleven times, and finally charitable institutions of various sorts, more than twenty-five times. Finally, the Catholic population of England and Wales, according to the careful computation of Fr. Thurston in the first book

¹ *Catholic Emancipation: 1829-1929. Essays by various writers.* London: Longmans. Pp. ix. 280. Price, 10s. 6d. n. *A Hundred Years of Catholic Emancipation.* By Denis Gwynn. Illustrated. London: Longmans. Pp. xxxi. 292. Price, 10s. 6d. n. *A Hundred Years of Catholic Progress.* By G. Elliott Anstruther. London: Burns Oates and Washbourne. Pp. x. 154. Price, 3s. 6d. *The Dublin Review* for April. *The Universe*, April 12. *The Catholic Times*, April 19.

mentioned, has grown at least twelve-fold, assuming it to have been about 200,000 in the year 1829,¹ whereas the general population has been merely multiplied by three.

We have warning in Scripture against the process of "numbering the host," but it is in no spirit of boastfulness that Catholics in England regard their growth in numbers. It is not all a natural growth but one immensely accelerated by immigration, both from other countries and other "Churches," and it has to be offset by a steady "leakage" due to non-Catholic surroundings. In the histories under review these factors of increase are thoroughly discussed; moreover, Mr. Gwynn is careful to point out another, the effect of which must become more and more noticeable,—the rejection by Catholics of the practice of immoral birth-restriction.

We are reminded by Mr. Anstruther that Emancipation produced nothing like a sudden and strange alteration in Catholic life and prospects. The emancipation which really counted—freedom to worship and serve God according to faith and conscience—had been achieved by the Acts of 1778 and 1791, about half a century previously. The endeavour to attain political emancipation had involved the Catholic body in violent internecine strife, which, although it had the effect of bringing Catholic doctrine into clearer relief, must nevertheless have greatly hampered the material progress of the Church. However, religious liberty once granted, nothing could prevent a certain steady advance, and, save as a weapon for winning a fuller measure of liberty, admission to complete citizenship meant at the time comparatively little. Those who have read the full text of the 1829 "Act for the Relief of His Majesty's Roman Catholic Subjects" which *The Catholic Gazette*, with commendable enterprise, has printed in its January and February issues, will be amazed to notice how, throughout, the framers of the Bill had to truckle to Protestant prejudice by inserting a host of humiliating safeguards, by indirectly vilifying Catholicity, by providing for the extinction of male religious orders and thus imposing fresh disabilities, and by marking off Catholics in other ways as an inferior class. The Bill, thus heavily coated with Protestant prejudice, passed, but the minority were not placated. It would be interesting to collect and record the futile protests uttered by the Kensits of the time, who occupied Anglican Sees or high civil positions. Lord Winchelsea actually forced

¹ *The Times*, April 13, speaks of "the small band of 60,000 who were the beneficiaries of Emancipation" in this country: surely an unwarranted minimizing.

the Duke of Wellington into a duel. Lord Eldon, ex-Lord Chancellor, then 78 years of age, did his best, both before and after the passing of the Act, to foster the King's hostility to it, so that he drew down upon his head the following outspoken rebuke, which *The Times* happily reprinted the other day from its issue of April 11, 1829 :

The Catholic Relief Bill was read a third time and passed this morning by a majority of 104 ! . . . We do not know what fruits the ex-Chancellor Eldon can promise himself from his repeated and rather troublesome visits to the King. Does the mortified veteran fancy that his undesired presence will have more effect upon His Majesty than the remembrance of his own Royal resolutions, declarations, and pledges. . . . There has been, all through these attempts upon the firmness of His Majesty, an absence of taste, a want of judgment, a disregard of experience, a forgetfulness of character, and a contempt for Parliament, which, in a mind so trammelled by forms as that of Lord Eldon has long shown itself, seem to indicate an infatuation only to be accounted for by the imbecility of a superannuated understanding.

The laws of libel seem, in those days of vituperation tempered by the duel, to have been largely in abeyance. *The Times* itself, which was a generous supporter of Emancipation, was accused by its contemporary, *The Standard*, of having been bribed by the Whigs ! The Established Church—then still untouched by Catholicity—instinctively dreaded the relaxation of persecution. In the Lords the rejection of the Bill had been moved by Dr. Howley, Archbishop of Canterbury, and the motion was seconded by the Primate of Ireland. That prelate had indeed more to fear. It was in vain that the Dublin Corporation, at a banquet after the Act, toasted "The Protestant Ascendancy in Church and State" : that ascendancy—a vile un-Christian amalgam of injustice, bigotry, hatred and fear—was doomed from the day that the Irish Catholic was admitted to the franchise and to Parliament. In vain did the English Parliament, before Catholics could be admitted to it and in order to limit their numbers, pass a measure which disfranchised the bulk of the Irish electorate—the reduction whereby the peasant vote was abolished, was from 200,000 to 26,000,—the thin end of the wedge had been introduced. Emancipation (in the words of an admirable *Times* leader : April 13th) "meant, and those that passed it knew

that it meant, the end of an Established Protestant Church in Ireland. Its certain, though delayed, result was the Irish Party in Parliament, and it is a great landmark on the long road to Irish autonomy." But the parasitic Irish Establishment lived to suck the life-blood of the Irish Catholics for many a long year to come. No book has yet been published to trace the very gradual fulfilment of emancipation promises in regard to Catholics in Ireland. The volumes and papers under notice confine themselves almost exclusively to the development of Catholic life, social, political and religious, in England, although only Mr. Anstruther notes the fact in his title. There is ample room still for a treatment of the subject from the Irish—and we may add, the Scottish and Colonial point of view—for the political circumstances of the three countries were widely different.

Accordingly, our remarks will mainly concern the harvest reaped in England from the sowing a century ago, although the interaction between Catholic experiences in Ireland and in England cannot be wholly ignored. Whilst trying to estimate the chief result of Emancipation—the spiritual progress of Catholicism under new conditions,—we must necessarily keep in mind the simultaneous political and economic evolution in both countries, and in the world at large. Catholicism at home was affected by a variety of outside influences—the vicissitudes of parties, Parliamentary Reform, the catastrophe of the Irish Famine, the struggle for Home Rule, the fortunes of the Papacy, European warfare, the emergence of the industrial system, the spread of education, the development of bureaucracy, the decay of institutional religion outside the Church, the personalities, virtues and faults of its chief representatives. Like that of all organisms, its growth was the result of the action of its inner principles and the reaction of its environment. It was long the passive victim of purely political occurrences. After the Revolution the fear of Jacobitism made the British Government maintain the oppression of the Church which the later Stuarts had aimed at mitigating: then, a few generations later, it was the fear of Jacobinism, the anti-Catholic revolutionary spirit, which induced it to seek support in the conservative genius of the Church, by repealing the religious enactments against Catholicism. But because subsequently the political liberation of Catholics was mainly supported by the Liberals of the day, who saw in the Revolution the enfranchisement of the human soul, the British Tories at first would have none of it. Then,

once more, the growing military power of France made Pitt contrive the union with Ireland, and promise that country political enfranchisement, as a means of preserving a fertile recruiting ground for the British army. But the Tory King and his Church-and-State followers between them secured the postponement of that measure of justice for some thirty years. It is clear, then, that the whole treatment of Catholicism at this juncture by the English State was based on mere expediency. Even Sydney Smith, one of the most persistent and effective advocates of the Catholic cause, founded much of his argument upon the numerical insignificance of the Catholics in this country and the logical absurdity of their doctrine, which made it a matter of indifference whether they became citizens or not,—nay, he thought that, as free men mixing freely with their Protestant fellows, they would soon shed their foolish fancies altogether. Whereas the large and growing population of Ireland made conciliation advisable, the small and impotent Catholic body in England made liberation safe. Finally, as we know, it was sheer and freely-confessed expediency that forced Wellington and Peel to pass the Act of 1829.

On the other hand, the fixed opponents of Catholic Emancipation, the genuine Protestants, rested their resistance on matters of principle, ill-founded and unreasonable yet held with conviction. Protestants, as Mr. Chesterton in his brilliant paper in "Catholic Emancipation" (p. 268) insists, was still a dogmatic religion, and had not lapsed into the mere anti-Catholicism which bears the name to-day. Thus, these zealous Protestants had managed by one means or another to defeat no less than eleven Parliamentary attempts to do justice to the persecuted Papists. The root of their objection lay in that opprobrious term and was expressed in the xxxvii. Article of Religion—"The Bishop of Rome hath no jurisdiction in this Realm of England." Protestantism stood and stands for a national independent Church to which the claims of Catholicism are a perpetual challenge. The assumed identification of the See of Rome with its local Church, in defiance of the historic fact that it is, and has always been, the vital core or nucleus of the Church Universal, and the consequent rejection of Papal supremacy were the cardinal tenets of the new religion which took its final form under Elizabeth in 1559, and the intervening centuries had made it axiomatic in the Protestant mind. Hence the more sincerely religious and patriotic a Protestant was, the

more disposed he was to oppose what he thought the doctrinal errors and political pretensions of an Italian and Catholic See. Granting his assumptions, his attitude was both natural and just. If the Church of Christ has not, by His ordinance, the status of a complete and independent spiritual Society, if the Bishop of Rome, its Head, as Christ's Vicar, had no jurisdiction in England, those Englishmen who thought that he had, and so obeyed him instead of the authorities of their own Church, were obviously under a monstrous delusion which it was wrong to encourage. And there was enough in the tangled history of the change of religion in England to give some surface plausibility to the taunt, which is still heard in uneducated circles, that Catholics in England, owing spiritual allegiance to the Pope, could not be thoroughly loyal to the State.

That taunt will continue to be heard by Catholics until the world comes to believe in the Catholic Church, the divinity of her constitution, the universality of her mission and jurisdiction, the fact of her foundation on Peter and his successors. In non-Catholic or partially-Catholic States, wherever the spiritual and the secular spheres intersect, as in the institution of marriage, in the conduct of education, in the mundane activities of religious corporations, there may be a clash of jurisdiction, and until the secular power fully recognizes the rights of the spiritual and until the spiritual power never mistakenly extends its rights—both unlikely contingencies in this imperfect world—there will sometimes be conflict. It would be vain to expect a modern non-Catholic State, which must needs regard the Papacy as a man-made institution and ecclesiastical intervention only tolerable because a section of its subjects accept it as divinely-warranted, to be very zealous about Catholic interests or the Catholic point of view. And if that is so to-day, how much less likely was it a hundred years ago when Catholicism was almost wholly misunderstood and Protestantism represented so many vested interests?

As it happened, a large minority in England remained hostile to Catholic Emancipation. Peel had to suffer politically for his share in it till the end of his life. Fr. Thurston¹ recalls that the Duke of Newcastle moved in the Lords in 1835 for returns which would, he thought, demonstrate that "Popery was alarmingly on the increase in Great Britain." The good man was alarmed, either on religious or political grounds, or possibly on both, that more people should be subscribing to

¹ "Catholic Emancipation," p. 245.

the un-Scriptural tenets of Rome or supporting the political designs of the Pope. He would have it that the Church and State were in peril from the emancipated Catholics and that therefore the Act should be repealed. His attitude was typical of the hostility aroused by a measure which was not put forward on grounds of reason and justice but was avowedly a concession to agitation. There was nothing in it calculated to reconcile Ireland with England or Catholic with Protestant. It was a political device to solve one political problem, and it raised a dozen others which proved less soluble.

Into this hostile or indifferent society, despised by one section and feared by the rest, the Catholic citizen of 1829 made his entry. Some few of his fellows got seats in the unreformed legislature as Lords or Commoners. But the tardy and grudging terms of Emancipation bore in them their nemesis. In the reformed House of Commons some forty-five members supported O'Connell and from that day till the Irish Treaty of 1921, the presence of this alien body, growing larger in time, was a fruitful, if intermittent, source of disorder and strife in English politics. For generations the abnormal state of Ireland, a Catholic country, forced to support a Protestant establishment, cursed by iniquitous land laws, and still suffering from the traditional Protestant Ascendancy, engrossed the attention of Parliament, delayed the process of English reconstruction, and made the union rather a cause of weakness than of strength. But this was not a necessary result of Emancipation. It came from the existence of grievances against which the newly enfranchised citizens had a right to protest; from the fact, indeed, that they were not wholly emancipated. Moreover, the scales of justice in those days were heavily weighted against the poor, and, after centuries of oppression, the Catholic body was, naturally and necessarily, exposed to all the drawbacks of that class. The volumes under notice show how long and painful was the Parliamentary struggle to which Emancipation introduced the Catholic citizens of this country.

In the first, thirteen distinguished writers comment on as many aspects of Catholic activities which evidence, as Cardinal Bourne points out, the never-failing vitality of the Church wherever free scope is given her. In the spiritual life, in education, literature, science, music, in political and civic life, in social service, in development of the religious ideal, in the advancement of women, in numbers, and finally, in prospects, the varying fortunes and experiences of the

Catholic body in this country are discussed with satisfactory fullness and candour. They naturally dwell on the cheerful side of the subject. Mgr. Canon Barry's theme—"Joy in Harvest: a sequel to the Second Spring,"—necessarily precludes any other note. Much is said about the material and perceptible growth of Catholicity, little about the tremendous leakage, itself due largely to the slowness of that growth whereby needs outstripped accommodation. Lord Fitzalan describes how gradually various discriminations against Catholics as citizens were got rid of: the insulting Emancipation Oath itself did not disappear till 1871, nor were the remaining Catholic Disabilities abolished till 1926. Sir John Gilbert deals with his own subject in tracing our still slower advance towards educational justice which has not yet reached its goal. The Cardinal in his Introduction notes that strictly ecclesiastical progress is largely taken for granted—the constant development of the hierarchy in its widest sense whereby the Catholic Church in this land has recovered full canonical status and is provided with the normal means of expansion. The more dramatic record of the re-peopling of this country with religious of both sexes, belonging both to the old orders and to the great variety of new congregations which came into being during the century, is fully set forth by Abbot Butler and Madam Monahan. Mr. Algernon Cecil writes so interestingly on Catholic contributions to literature that we wished his essay had been more exhaustive. Nothing directly is said about the expansion of the Catholic Press, though its struggles, failures and successes furnish some insight into the fortunes of Catholicism as a whole.

In Mr. Gwynn's book the same vast subject is dealt with in a more systematic way, combining the objective record of facts with just enough discussion of causes and motives—the inner springs of events—to make the story a single intelligible whole. Mr. Anstruther gives a rapid impressionist sketch which, short as it is, touches on nearly every subject of interest, and is eminently readable. One epigram of his is worth emphasizing. Speaking of the accusation that Rome may be always counted on to pour cold water on any scheme of "re-union," he remarks—"So she does, when necessary: but it is water from the well of truth." The *Dublin* articles are of a more general character, all uniting to illustrate various phases and personalities of the great measure. Dom Basil Whelan, O.S.B., extracts from Peel's Memoirs and other sources most interesting glimpses of the inner workings of

the political forces, preceding the framing of the Bill, and exhibits the strange mixture of religious and secular motives which animated its opponents. Mr. Sydney Dark, discussing the influence of Emancipation upon the Catholic Movement in the Church of England, makes clear that the opposition of Newman, afterwards so sympathetic towards Ireland, to justice to Catholics, sprang from his intense hatred of Whiggery. It is in Mr. Good's article in the *Dublin*, rather than in the larger documents, that we find some indication of the "slave mentality" which centuries of penal oppression had induced in Catholic Ireland and which, we are told, is not yet wholly eradicated. Mr. Good quotes an Archbishop as writing to the Duke of Wellington in the following terms:—"Your Grace will, I hope, not deem me accountable for the foolishness of those who address me as 'My Lord.'" It was O'Connell's chief merit that by his own heroic personality he "turned into men"—the words are his own,—“a race of slaves.”¹ More enlightening still is the paper by Mr. W. J. Butler, who discusses the Penal Legislation and shows how it varied, in England before and after the Revolution, and in Ireland as contrasted with England—knowledge essential for the thorough understanding of what the Act really meant. For the rest, the *Dublin* articles are only indirectly concerned with its results by providing the background by which they can best be judged.

Happily there is no theological dispute to enfeeble the witness of Catholicism to-day. That concerning the scope and limits of the powers of the Holy See would not have arisen amongst our persecuted ancestors but for the insistence of the persecutors, against the practical proofs of centuries, that those powers prejudicially affected their loyalty. The same desire to make things easier for the incredulous non-Catholic provoked the milder differences which arose amongst Catholics in the years immediately preceding and following the Vatican Council,—differences wherein Sir John Acton and W. G. Ward represented the extremes,—and there can be no doubt that, just as the disputes about the deposing-power and the Veto hindered Catholic advance before 1829, so these later quarrels, about matters which after all had little practical import, considerably weakened the Catholic forces in the generation before last. It must, we suppose, always be so,

¹ The same mentality existed in England, as Cardinal Gasquet points out in *The Universe* (April 12th). Some Catholics actually asked for the repeal of the Act of 1778, because it exposed them to attacks such as were made during the Gordon Riots!

even when the commission entrusted to finite intelligences and changeable wills is divine. However, Church history reminds us that contention of this sort is the normal means employed by God's Providence for the elucidation and development of His revealed truth. There is now no trace in Catholic England or Ireland of that insidious Gallicanism which was one of the less desirable results of the French clerical invasion in Revolution times. Moreover, in spite of the exertions of various militant Protestant societies, it would seem that the bigotry which was aroused by the restoration of the hierarchy in 1850—an ebullition which remains as a palmary example of how bigotry can blind even the educated and highly-placed,—and still more the fanaticism shown in the Gordon Riots in 1780, is not only dormant but dead in the nation at large. What confronts the Church to-day is not so much an array of rival creeds as an apathetic mass of pagan indifference, which shows ever-lessening contacts with Christian faith and morality. All the more necessary is it that the faithful should exhibit one mind and one soul.

And happily also other extraneous causes of division no longer remain to mar our unity in this Centenary Year. Inevitably, when O'Connell, who had sacrificed the political rights of his fellow countrymen to make Emancipation more palatable to the English Government, began his attempt to remedy that grievance by agitating for Repeal of the Union, he introduced a political cause of division amongst Catholics in England far deeper than the ordinary cleavage of parties. For many years even before Emancipation many inhabitants of the poorer island had migrated to England in search of seasonable or permanent work, and congregated in the industrial centres, in the North, the Midlands and the South : a fact very graphically reflected in a map which Mr. Gwynn reproduces, shaded to show the comparative density of the Catholic population. It may, therefore, be said that a very large proportion of Catholics in England belong to the workers, and that most of those are by descent Irish. But this is the result, not of normal emigration, but of the terrible exodus in the three famine years, 1845-7, when the population of Ireland decreased by two millions. Add to this that so long as the Union existed, the majority of Catholics in Parliament belonged to a party, and pursued policies, distinct from the usual Liberal and Conservative, and it becomes clear that whatever religious gains—and they were great—resulted from such a large Catholic representation, a fruitful and constant

source of political discord in the Catholic body was removed by the Irish Settlement of 1921.

The various steps in Catholic Relief after 1829—the permission of Catholic marriages in 1837, the recognition of Catholic Charities in 1860, the abolition of the “Emancipation” Oath in 1871, the mitigation of educational injustice in 1902, the abolition of the Coronation Oath in 1910, the legalizing of bequests for Masses in 1919, and the disappearance of remaining disabilities in 1926, are at once tokens of the imperfection of the original Act and of the struggles necessary for their removal. May we not conclude that the removal of unnecessary religious and abnormal political sources of division is meant by Providence to set us free to work for the conversion of this country with increased vigour. In a very appreciative article on Emancipation, *The Times Literary Supplement* for April 11th arrives at the conclusion that “it is the poetry of Catholicism that [in England] has made its way where its creed has not.” We should amend the dictum and say that the poetry of Catholicism has certainly made more impression on the English world—through literature, art, music and philosophy—than has its creed, but that the latter has made and is making very much. Witness the Anglo-Catholic movement in the Establishment: witness the Free Catholic movement in Nonconformity: witness the general movement toward the religious unity, of which the Church is the Apostle. But the criticism is a challenge which Catholics should take up.

JOSEPH KEATING.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

OMNIUM GRATIARUM MEDIATRIX

IT is my profound conviction that an increased devotion to our Blessed Lady, with a wider understanding of her place in Catholic theology, will precede the return of England to the Faith.

In a measure, something of the kind does seem to be taking place. There is a fervent response to the call of God that His Blessed Mother should be more honoured, known and loved. Blessed Grignon de Montfort's "Secret of Mary" is an open secret to many, and even modern Protestants show a distinct tendency to be apologetic in regard to the harsh Protestant attitude of former days.

To the extent that Mary is kept in the background, Jesus is obscured and heresy is engendered. The Tempter's enmity against the Blessed Virgin is revealed all through history. This has always been, and I think always will be, the point of attack. It has been said that a man's character is nowhere more evident than in his attitude to women: I would say that the acid test of Christian faith is one's attitude towards the Mother of God. If, as many theologians suppose, the testing of the angels before the dawn of time, had regard to their adoration of a nature inferior to their own yet hypostatically united to the eternal Word, it is easy to understand how the Mother of our Blessed Lord would rouse the diabolical fury of those angels who refused to adore.

When from eternity, Christ, the seed of the woman, Mary, was predestined to be the Son of God, she was predestined with Him. As He was to become the second Adam, so she was to be the second Eve, never, for an instant, under the dominion of Satan. "Eve had believed the serpent, Mary believed Gabriel," to quote Irenaeus: "As Eve had become the cause of death, so has Mary become the cause of salvation to herself and to the whole human race." She it was who gave to Christ a human body without the limitations of sin or corruption. It was her blood, made infinitely precious by union with the Godhead, which was shed on Calvary; of her substance was the Blessed Body which the grave could not hold. It is fact, not metaphor, that our Lord's Sacred Body is our Living Bread: also, that the Church itself is the extension of the Incarnation. On the day of Pentecost, the Holy Ghost, visibly operating through the Church, the Mystical Body of Christ, perfected its being and organization by an indissoluble union with Himself. Our Blessed Lady is Mother of each

member of the Mystical Body of Christ, inasmuch as she is Mother of the Head. His Father is our Father, and His Mother is our Mother also. When the King was born, His Mother became Queen; being Mother of God she is Queen of Heaven, and being our Mother she, with tenderest pity, is Queen of Earth.

Heresy invariably begins with an attempt to separate Jesus and Mary. Every heresy is, in some sense, an attack on the Mother of God—the challenge of the devil to the inspired statement of St. John, that “the Word was made Flesh and dwelt among us.” Sometimes the attack is made by denying the Virginity of Mary, as did the Ebionites: by denying the reality of Christ’s human Body, as did the Docetae: by denying His Oneness of Person, as did Nestorius: or His Divinity, as did the Arians. But, whatever the form of ancient heresy or modern Pyrrhonism, “every spirit that dissolveth Jesus is not of God.” By this great searchlight, given to us by St. John, we may at once detect an assault by the Enemy of mankind. Perverted by human prepossessions and prejudices, men have sought to find God whilst rejecting God Incarnate, but their flowers of devotion and of doctrine have withered, because torn from their roots. The imperishable truth of Christianity is found with Mary. As St. Thomas says: “In order that the Body of Christ might be shown to be a real Body, He was born of a woman; but in order that His Godhead might be made clear, He was born of a virgin.”

It is incontrovertible that the matchless privileges and dignities of Mary have always been recognized by the Church, also, that it is impossible to explain them away without a surrender of the central verities of the Faith. The claim has been vindicated in the passing of the centuries, and was never more obvious than it is to-day. With Mary, the primary truths of the Gospel are safeguarded; without her, men erect altars to an unknown God. The Faith will never find its way into the hearts of men unless they seek her chief characteristics—humility and submission; the antithesis of which made hell for the fallen angels, namely, pride and rebellion. The interminable complications, the myriads of sects, and the tragedies of human life outside of the Church, are due to the absence of humility and submission, which virtues are found without human parallel in Mary. The revolt against authority in heaven by the fallen angels, and the revolt against authority on earth at the Reformation, were growths from the same poisonous root—pride. Presuming, as one reasonably may, that the test of the angels was of the nature stated above, both attacked Our Lady’s position as Mother of God by challenging the miracle of the Manger, and its corollary, the miracle of the Mass. Heresy speaks with many accents, and has many side-issues, but in effect, it is the enemy of our hope of redemption—the Holy Incarnation.

We may ponder words long and lovingly with which to honour

Mary; we may use whatever flowers of devotion we can gather, when we address her; but we are still at an infinite distance from the honour God Himself bestowed upon her, as we are from the respect paid to her by the Archangel Gabriel. The highest salutation ever paid to mortal, "Hail, full of grace!" did not come from a human source, nor was it first found on human lips. Whether we consider the message—that she was to become the living shrine of the Son of God—or the messenger, Gabriel, meaning "one who stands in the presence of God," it is impossible to understand that any reverential love-language of ours should be described, even by the most ignorant and super-bigoted, as "the Mariolatry of the Romish Church." The words of the Holy Ghost which we find upon the lips of an Archangel, upon the lips of Elizabeth, or upon the lips of Mary herself, should silence for ever those who would scorn our feeble echoes of those heavenly strains.

When one considers that Mary was the Mother of our Blessed Lord, we are not surprised at the Immaculate Conception; it could hardly have been otherwise. That dogma, explicitly defined by Pope Pius IX. in 1854, was always implicitly in revelation, was believed from the earliest times, and was celebrated as a feast from the seventh century. It is my belief, that this definition, which did not create the dogma, but put it forever beyond dispute by the faithful, has a special significance for our time. It is noteworthy that the revelation of the Miraculous Medal to Sister Catherine Labouré, Sister of Charity, in Paris in 1830, was given in an hour of grave difficulty for the Church. It is not fanciful to suppose that it was Our Lady's own claiming of the title, as the Apparition in the grotto of Lourdes was its confirmation. It is surely more significant that Pope Pius IX., in the midst of his troubles concerning the Temporal Power, used to pray constantly at Gaeta before a picture of the Immaculate Conception, and that the Lateran Treaty was signed this year on the Feast of Our Lady of Lourdes. I like to remember also, that the dogma of the Immaculate Conception was proclaimed within a year or two of the re-establishing of the Catholic hierarchy in England, and two years after, Newman gave utterance to his famous and prophetic sermon on "The Second Spring."

Our Lady's title, "Advocatrix," is to be found in the Catacombs. That function is ascribed to her with growing clearness as history unfolds itself. Far excelling every other work of God, with gifts of grace more dazzling than those bestowed upon angels or saints, most closely united with Jesus in His work of redemption, she is in Heaven, as she was in the Cave of Bethlehem, the Mother of Grace.

That no one can come to the Father save through Jesus Christ is, of course, the soul of Catholic truth, and the anathema of the Council of Trent is on all who would deny it. Our Lady was

preserved from original sin by His Precious Blood, redeemed by prevention. For every grace, gift and influence she possessed, she was indebted to Him. Her soul magnified the Lord, and her spirit rejoiced in God her Saviour. No angel or man knew better than she that "there is no other name under Heaven given to man, whereby we must be saved." "Angels are God's thoughts in action," and, in obedience to the thought of God expressed by Gabriel, she gave Him that holy Name—Jesus. Gabriel's messages, notably in the cases of Daniel, Zacharias and the Blessed Virgin, always related to God's purposes for His people, in and through the instrumentality of the person to whom the message was delivered. Jesus is the One Mediator, but there is a mediator-ship of the Saints which is of grace and prayer, and by virtue of her intimate relationship with her Son, Mary's power with Him is obviously the greatest.

Our devotion to Mary is born of our love for Jesus. We can say the Rosary devoutly, because without mental reservation we recite the creeds. We love the "Angelus" because of the Holy Incarnation. We sing the "Stabat Mater" in the shadow of the Cross of Christ, and say the "Regina Coeli" in the light of the Resurrection morning. The devil would have men believe that we put Our Lady before Our Lord, knowing full well that the only place on earth where He is "Alpha and Omega" is in the Catholic Church. *Only in the Church accused of Mariolatry, can I be sure that He is worshipped as God.*

In the Jesuit Breviary, and perhaps in others, there has lately appeared, on the last day of May, a new feast called the "Feast of the Blessed Virgin Mary Mediatrix of All Graces," and it is known that some years ago Theological Commissions were set up by Rome to study the question of the definability of Mary's Universal Mediation. Unto the end of the ages, there can be no change in the Revelation of Christ, but the understanding of it, the expression and knowledge of it, may be more explicit. The Saintly Pius X. said: "By the communion of sorrows and union of will between Christ and Mary, she has deserved to become the dispenser of all the blessings which Jesus acquired for us by His Blood." Centuries before, St. Ephrem, St. Bernard, St. Bernadine of Siena, St. Antoninus, St. Anselm and many other saints, said much the same thing.

Catholics can gain nothing, and will certainly lose much, by permitting this glorious truth to be obscured in whispers of ambiguity, for fear of being misunderstood, in a country which has largely lost the supernatural sense. We may safely proclaim from the house-tops this most glorious mystery, since it is of God; our Blessed Mother will look after the results. That Mary is the Mediatrix of the whole world is a truth, surely, of no greater moment than that she was, and is, the Mother of Christ? With-

out prejudice to His own glory, Our Lord told His Apostles that they were "to sit upon thrones, judging the twelve tribes of Israel." It is surely without prejudice to the One Mediator to say that Our Lady's co-operation in Our Lord's mission shall equal her co-operation in His Coming: that her function in regard to the distribution of grace, by her all-prevailing prayer, shall be no less glorious than her co-operation in the acquisition of grace.

Our Holy Mother, then, who gave so much when upon earth, has not ceased to give. She is not less powerful in heaven than she was in Cana of Galilee. If in Baptism we become children of God, we also become children of Mary. It is impossible not to think of Our Lady in regard to the Holy Eucharist, when we remember that it is the Sacrament of Christ's *Body and Blood*. The grace of contrition in the Sacrament of Penance is in answer to the prayers of our sorrowful Mother who bore the burden, yet knew not the stain or the shame, of sin. Our Blessed Lady adds force to all moral sanctions, and her children can have no part or lot in the paganism of the present day. Christ Himself invites us to go to Him, as He came to us, through Mary. "Is it not fitting," says St. Bernard, "that grace should return to its Author through the same channel by which it was transmitted to us?"

It is our daily prayer that she "who has destroyed all heresies throughout the world," will destroy them in this country, where the roots of devotion to her were firmly planted in days gone by. Those days were not so long ago, as men count time. Protestantism began to perish from the hour of its birth, and the bulletins, frequently issued from its sick-bed by its own physicians, prophesy its imminent decease. Its reign, please God, will be but a temporary parenthesis in the history of a country given to Mary, where her name for centuries was a household word, where nobles were proud to be her vassals, where, in her honour, churches and abbeys sprang up with a fervour of devotion and a splendour of generosity not surpassed in any part of the world. We invoke her name in our prayers which was once engraved on the swords of our soldiers. We carry her image in our hearts which our kings were once proud to have upon their crowns. *There is nothing opposed to the genius of our race in fervent devotion to Mary.* The foundations of our country were not laid at the time of the Reformation; they were then buried beneath alien debris, which to-day is being shovelled away. We need not despair of the day when every town and village shall again have its altar in honour of the Blessed Virgin, when our schools and colleges shall again say her Matins as our fathers did at Eton, when "the Gabriel bell," as it was called, shall once again ring for the Angelus, when to our sailors she shall again be the "Star of the Sea," when pilgrims in their thousands shall again enrich her shrines with their offerings, enriching at the same time their own souls.

In the darkness when that day is beginning to dawn, we cry to her who is clothed with the Sun from which our light proceeds. With greater devotion to her, our life will be elevated, purified and ennobled. With more fervent prayer, we can wait with confidence, calm and courage, for the return of that Faith which will come again, as it came in the beginning,—through the channel of every grace, God's Immaculate Mother.

A. J. FRANCIS STANTON.

HELP FOR POOR LITIGANTS.¹

“THE law will not intend a wrong” is a maxim which Lord Bacon bequeathed to posterity. It is also a maxim which contains a very significant warning, just as does another, equally well-known, maxim, “Ignorance of the law excuses no one.”

These two maxims, read together, force upon the mind how important it is that all litigants should take proper care to assure themselves of their legal position. The uncertainty of litigation is notorious, but it can be easily, and is frequently, exaggerated. In nine cases out of ten, a litigant with money, going to law, can procure an opinion about his case which will amount almost to a certainty, so far as the law applies to the admitted facts. Where, however, there is a conflict of facts, there may be uncertainty as to the issue which no human wisdom can remove.

The legal history of England is punctuated by efforts to assure justice for every section of the community. Magna Charta and the Bill of Rights are but two of the great landmarks. So successful have been these efforts in the past that to-day there is no country in the world where the citizen has a greater chance of securing justice than in this realm. But this does not mean that the citizen always gets justice or even his legal rights. Ignorance of legal rights and liabilities and the lack of means to obtain expert advice are the chief factors which lead to unconscious injustice being inflicted in our Courts of Law.

The legal profession, ever jealous of safeguarding the rights and promoting the interests of the citizen, has throughout its history made many personal efforts and sacrifices with these objects in view. The growth of a more humane feeling and the development of the social conscience which heralded the twentieth century have caused many substantial improvements in this direction.

It is not desired in this Note to go into the history of the “Poor Persons’ Department” of the Royal Courts of Justice, whose valuable work has in the course of the last three years been extended and taken over by the “Poor Persons’ Procedure Com-

¹ *The Society of Our Lady of Good Counsel*, founded to give free legal advice and assistance to the poor.

mittee" of the Law Society, nor is it desirable to consider the functioning of the "Poor Prisoners' Defence Act," 1903, or the reports of Mr. Justice P. O. Lawrence's Committee or Mr. Justice Finlay's Committee, which were both appointed to consider the question of the ways and means of providing legal aid for the poor. Our aim is merely to deal with the special work undertaken by the Society of Our Lady of Good Counsel.

Until this Society was founded on the 26th April, 1926, there was no means whereby a poor person could obtain legal assistance (beyond the mere receiving of advice) in regard to Police Court or County Court cases. These courts, as we know, are primarily the "Poor Man's Forum"; hence the need for such a Society was urgent; for although the matters dealt with in these courts may concern only small amounts, yet even small amounts may be vitally important to the poor.

The Society started its work, quietly and unostentatiously, with the services of a few solicitors and barristers, and the financial support of such layfolk as were conscious of the need for its existence.

So far from there being much encouragement for these pioneers, save their own faith in their purpose, they met with much discouraging criticism. It was said that, whilst the object and intention were excellent, the task itself was Utopian; it was also urged that a denominational body could never carry out this work satisfactorily and that it was too big for any private organization to manage.

Faith and patience have shown these fears to be groundless. In less than three years the Society, practically confining itself to the Metropolitan area, has dealt with over two thousand cases. Its work has secured recognition and praise in many quarters. Last year, his Eminence Cardinal Bourne graciously consented to become its president and it has been fortunate in gaining the services of additional solicitors and barristers. What was considered impracticable has been achieved under the Patronage of the Blessed Thomas More, of whom it was said "He would charge no fees to widows and orphans. He gave to all true and friendly counsel; he persuaded many to settle with their opponents as the cheaper course, for he ever preferred the part of peacemaker to that of lawyer."

As there was no precedent for the work the Society has had to evolve its own system; the practice of the voluntary hospitals has suggested its organization, except that it takes no money whatsoever from those whom it relieves or assists.

The Society is controlled by a Council, presided over by H.E. the Cardinal, and comprising some lawyers and several prominent Catholic laymen. The Council as a whole is concerned with the welfare of the Society, but its actual activities are in the hands

of an Executive Committee, which consists of lawyers of both the legal branches, with Sir Reginald Mitchell Banks, M.P., K.C., as chairman.

There is, further, a Ladies' Committee, the only concern of which is to make known the work of the Society and to raise funds for its maintenance and extension. So prejudiced, alas! is the average layman against the lawyer that the voluntary task accepted by the Ladies' Committee is by no means so simple as that which devolves upon the Ladies' Committee of a hospital, which makes a popular appeal to the nation at large. Yet, if it were only fully realized that, whereas doctors in fact gain by their hospital work, lawyers are generally the losers and never the gainers by any voluntary work which they may undertake, this unfortunate attitude, which at present handicaps the Society, might be completely reversed.

The Society's office is at 30, Maiden Lane, Strand, where applicants for legal assistance go, in the first place, to be interviewed. There they are seen by the Lady Almoner whose function is to ascertain whether the applicant really comes within the scope of the Society's action: a most important matter, for the demand upon the Society's services is heavy and the burden has to be borne by a comparatively small number.

A "poor person" is defined, for the purposes of this work, as one who is not in receipt of a wage exceeding £2 per week and who does not possess goods or monies, apart from wearing apparel and tools of trade, in excess of £50 in value. If the applicant comes within this class, then the Lady Almoner takes down the case in writing, and supposing it one the Society can deal with, sends the details to one of the honorary solicitors, who, then, if necessary, retains the services of counsel.

Each honorary solicitor and barrister, when he joins the Society, agrees to take certain classes of cases and he is sent only such applicants as belong to those classes: an important feature of the Society's organization, since it enables each voluntary worker to know exactly what he is undertaking. He can in this way choose the branch of law with which he is most familiar and which is least likely to dislocate his own professional work; moreover, if a solicitor, he can arrange to interview the applicant either at the offices of the Society or at his own.

By thus considering the convenience of those who so loyally work for it, the Society gains by getting its work attended to speedily and the applicants are assured of securing the services of men who are experienced and familiar with their particular type of legal problem. Doubtful cases are referred to the decision of the Hon. Secretary, or, if of great difficulty and probable expensiveness, to the Executive Committee, with which rests the final decision.

It is clear that the office of Lady Almoner, who also is Assistant Secretary and controls the Society's office, is of great importance. She is the person to whom the applicant has in the first place to explain his or her difficulties, which are often of an intimate nature, and thus she acts as a link between the solicitors and the applicant. Moreover, as Assistant Secretary, she has to supervise expenditure and to see that none of the honorary solicitors is overburdened. For these functions, tact, firmness and efficiency are imperative.

An examination of some of the cases with which the Society has hitherto dealt will show that, besides its purely legal work, it has incidentally great moral influence.

In three instances, it has taken up the cases of unfortunate girls who were accused of the murder of their illegitimate children. In one case it secured an acquittal; in another it succeeded in having the charge reduced to infanticide and ultimately in getting the girl bound over; in the third instance it took the accused's case to the Court of Criminal Appeal. The death sentence was commuted by the Home Secretary, and the girl was released after detention of some eighteen months.

In a large number of cases where workmen have become incapacitated through injuries incurred during the course of their employment, substantial sums have been recovered on their behalf. There have also been many instances of compensation secured to individuals wrongfully dismissed.

The Society has found a great deal of its time occupied by matrimonial troubles. In some of these cases, the Society has been able to weave together the broken threads, and restore married harmony. In other cases, it has seen that the wronged party has been righted and the weak received justice. Moreover, it has always been careful to safeguard the interests of the children, too often a cause of contention or a weapon used by one party against the other.

But the Society does not merely go into Court. Very often its most difficult and delicate task is to unravel one of life's complicated problems. There are many individuals who are robbed of their peace of mind because of some fancied grievance or injustice. In many of such cases the grievance can be explained away and the warped outlook straightened out. It is no part of the Society's work to foster litigation; rather is its aim to induce whenever possible a just and equitable settlement of disputes. Sympathy and understanding often count for more than stressing legal subtleties.

This great humanitarian and Christian work is still in its infancy, and, although it has proved itself, it needs a fuller measure of support and encouragement from all who are interested in just and humane dealings. Those who work for it and help it financi-

ally receive nothing in return, save a meed of human gratitude and, we trust, divine grace.

It is almost a proverb that a lawyer cannot be a real Christian, for Christians look after the flock, whereas the lawyer fleeces them! The Society of Our Lady of Good Counsel, inspired by the example of that great Englishman, its patron, Thomas More, who was a perfect lawyer and a Christian saint, show how a Scribe may be also a good Samaritan.

S. SEUFFERT.

II. TOPICS OF THE MONTH

Reparations re-discussed.

For the past two months representatives of the creditor countries have been discussing with Germany the delicate and important question of Reparations. We are in the fifth year (Sept., 1928—Sept., 1929) of the payment under the Dawes scheme, when the annuity amounts to 2,500 million gold marks, or £125,000,000, the "standard" figure, which itself is liable to increase at the end of the year according to an agreed "index of prosperity." The four previous instalments, rising from 1,000 million to 1,750 million gold marks have been faithfully paid by Germany without any apparent economic strain, and, in spite of her financial collapse after the war, her budgets began to be balanced in 1924-25. The present deliberations, which are purely economical, are intended to settle the total amount to be repaid and to ease as much as possible the method of repayment. But the result shows how difficult it is to keep politics out. Germany, quite naturally, wishes to minimize her financial capacities, and pleads in confirmation her lack of colonies to supply raw materials and the disorganization of the Republic caused by the Polish corridor. Strictly speaking, these things should not have been mentioned, and of course the negotiators have no warrant to discuss them. But Germany's power to maintain her prosperity does depend to some extent on political considerations—the occupation of the Rhineland being the chief—and the politicians may have ultimately to come to the help of the economists. The Allies want annuities to be paid for 58 years at rising rates, representing a present capital of £1,950,000,000: the Germans offer annuities for 37 years, representing £1,300,000,000, to be liquidated in equal amounts of £82,500,000. The negotiations are continuing, and, as it is in Germany's interest that the Dawes plan should be modified, a decision may be hoped for. It is also in the interests of Europe

that these relics of conflict should disappear as soon as possible, and that, therefore, the term should be as short, and the amount as low, as the Allies, who themselves are debtors for large sums, can afford to make them. They have expenses from which they have thoughtfully freed their late enemy, viz., the maintenance of competitive armaments. Great Britain alone pays yearly on this score about £110,000,000, very little short of the maximum German annuity.

**The Word
of
the Nation.**

It is notorious that this country scaled down the debts owing it from European nations very considerably, wishing to receive only as much as would enable it to pay the United States the interest on the debt it had incurred on their account. We may ascribe to the excitement of election time the *furor* caused by Mr. Snowden's calling this a bad bargain, to be revised on a given opportunity, for as he subsequently explained the revision he contemplated was to be mutually agreed upon. But he was arraigned on the ground that Government policy should be continuous and that whatever agreement one party solemnly entered upon in the name of the nation should be upheld by succeeding parties of another colour and never repudiated save by mutual consent. It must be granted that this is admirable doctrine especially as applied to international relations. But we have not had to wait till Mr. Snowden's supposed declaration, for a policy of possible repudiation. As long ago as July, 1927, as we noted at the time¹ Mr. Locker-Lampson, Under-Secretary for Foreign Affairs, explaining the Government's unwillingness to sign the Optional Clause, which would bind them to have legal disputes brought before the Permanent Court of International Justice, declared that no Government, even if it signed this clause, could guarantee that the nation, represented by Parliament, would accept an unfavourable arbitral award. Yet Germany and France and some score of other nations have guaranteed their respective countries to abide by the decisions of the World Court in justiciable cases. What is this but to say that we cannot enter into any lasting agreements because they may not ultimately be to our advantage? We are to be a law unto ourselves. Arbitration is all very well for the "lesser breeds," but in all disputes we shall enforce our particular view. If there had been an election pending in July, 1927, we should probably have heard more of this ill-considered utterance, which if taken at its face value would undermine a host of European agreements, including the fundamental pact of Locarno.

¹ See *The Month*, Oct. 1927, p. 363. Little notice was taken of this declaration by the Press, which has as yet no consistent policy regarding foreign relations.

**U.S.A. and
the
World Court.**

The cause of peace has been notably advanced by the prospect of the adhesion of the United States to the Permanent Court of International Justice, under conditions which do not interfere with the efficiency of that Court but which are necessary on account of America's position outside the League of Nations. Hitherto America had refused recognition of the World Court unless it undertook not to listen to any request for an advisory opinion regarding disputes "in which the United States had or claimed an interest," without her consent. On the surface, this seems to assert a privileged position, but the claim, it is explained, is urged only because America cannot, like the League nations, express her views in Council or Assembly. A League Committee of Jurists, appointed to revise the Statutes of the Permanent Court, has with the aid of Mr. Elihu Root, the celebrated American legist, examined and approved certain draft provisions which have the general effect of securing the entrance of the States into the Court, without any risk to her interests or hindrance to its work. The revised Statutes will come before the Assembly in September, and there is little doubt that they will be unanimously accepted. The World Court will be greatly strengthened and international law become more stabilized by the full and official participation of the States in its working.

**Common Sense
and
Disarmament.**

But a still greater step towards world peace has been taken by the outspoken declaration on naval policy which Mr. Gibson, the American delegate on the Preparatory Disarmament Commission, now sitting at Geneva, made on April 22nd. For the first time, perhaps, this all-important subject has been brought out of the clouds on to the solid ground and envisaged from the point of view of the ordinary reasonable man. "Let us ask ourselves honestly," said Mr. Gibson, "what these [naval] establishments are for." The great naval Powers do not maintain colossal armaments for fear of the rest. "Naval needs are relative . . . what we may require for our defence depends chiefly upon the size of the navies maintained by others. . . . Even if danger of war is admitted, it could be guarded against just as well by the maintenance of relative strength at low levels as at higher levels." And he bases his plea on the total change in world relations introduced by the Kellogg Pact. "If we are honest, if our solemn promise in the Pact means anything, there is no justification for the continuation of a war-taxed peace." He urges, not limitation, which has come to mean maintaining the present standard, but drastic all-round reduction. And he sees no hope for peace unless the nations shed their old mentality. "The technical justification of armaments is based upon the experience of past wars and upon the anticipation

of future wars. . . . We need no exact balance of ships and guns which can be based only on the idea of conflict: what is really wanted is a common-sense agreement based on the idea that we are going to be friends and settle our problems by peaceful means." Mr. Gibson made it plain that he was speaking the mind of President Hoover, and Lord Cushendun, speaking for Great Britain, gave the warmest welcome to this new way of approaching the problem of disarmament. "We desire," he said, "not only limitation but reduction . . . to be applied to all classes of vessels. . . . We intimated, twelve months ago, our readiness if our colleagues would agree, to consent to the total abolition of submarines." "His declaration," said Lord Cushendun finally, "is so important and has such a close bearing upon the whole of the naval question that it must profoundly affect our work here." We hope very sincerely that it will. "For us," said Mr. Gibson, "the essential thing is the achievement of substantial results. Methods are of secondary importance." Let each of the great Powers begin, then, by halving their naval expenditure.

**Defence—
against whom?**

There is alas! little chance of the achievement of that common-sense and substantial result. For some time past the heavy guns of our Navy groups have been booming in the Press, and Mr. Gibson may now expect a combined salvo designed to blow him and his utopian dreams out of the water. "Certainly we are in a precarious position," wail the representatives of the Navy League,¹ "for we have cut down our Navy to the bone," and a chorus of Admirals and other alarmists unite in an elegy on the Insecurity of the Empire. If you challenged them to say—"Against whom are you arming?" they must either remain dumb or else frankly own that they do not trust the other great naval Powers. That, again, means that they do not believe in the possibility of establishing Peace by Treaty, backed by international sanctions. Yet in regard to America, Sir Austen Chamberlain said during the Kellogg Pact debate (July 11, 1927) "War with America is already outlawed in the heart and soul of every citizen in this country," and his words have been echoed or anticipated by Mr. Baldwin, Lord Grey of Fallodon and other responsible statesmen. We have had a formal Alliance with Japan for twenty years (1902-22) and continue to be pledged with her to keep peace in the Pacific. We have just been celebrating the silver jubilee of our *Entente* with France, and are bound to protect her against aggression from the east. Who, then, is the enemy against whom we are feverishly urged to be on our guard? Defence, as Mr. Gibson said, is relative. If we have nothing to fear from these great Powers, nothing that cannot be safeguarded by law and international sanction, why

¹ *The Times*, April 23rd, in the issue which publishes Mr. Gibson's proposals!

all this colossal squandering of resources? A question to be frequently asked during election time. Mr. Hoover has not waited, as well he might, for the result of the British elections. He means the Kellogg Pact. He believes, and commissioned Mr. Gibson to say, "that the Pact for the Renunciation of War opens to us an unprecedented opportunity for advancing the cause of disarmament, *an opportunity which admits of no postponement.*" He is ready, or his words have little meaning, to cut down the 15-Cruiser plan and to face the oburgations of his own Big-Navy section. He is ready—which perhaps amounts to the same thing—to meet the hostility of the great armament firms, which are finding but a poor market for their goods in Mexico and China. We should not be less brave and sincere, for the President's aims and convictions are supported and re-echoed in the assurance to which the King gave graceful expression in his St. George's Day Message—an assurance born of his own experience—that henceforward "the national anxieties of all the Peoples of the World shall be felt as a common source of human sympathy and a common claim on human friendship."

**Marshal
Foch.**

The more the sterling Catholic character of the late Marshal Foch is brought to light, the greater is one's astonishment at the anti-religious perversity that could pretend to see in such a servant of the State a danger to its stability. Foch was in every respect the antithesis of the "lay" ideal, which successive French Governments have striven to impose upon Frenchmen. His unselfishness, his simplicity, his strength of will, his humility—all that made him personally admirable and attractive and successful—were rooted directly in his Catholic faith and bore fruit through his Catholic practice. Though a soldier, he was not a militarist: he made war in order to secure peace, and, that end once attained, he stopped fighting. When one conceives the natural longing which must have possessed every French general in 1918 to march into Berlin at the head of French troops, one can appreciate Foch's singleness and strength of purpose in consenting to the Armistice on Belgian soil. His military talents were such that, in spite of his religion, he was appointed in 1908 "Directeur de l'Ecole de guerre," in which he had previously held a professorship, but it needed a war on a gigantic scale to reveal his full capacities. The war-histories and the Press have done justice to his military renown: naturally, secular writers have said less about his greater merit—his devout practice of religion in circumstances which must always have made it difficult. Yet, strictly upright and orthodox though he was, he could make allowance for others less enlightened. We who deplored the truculent Orange spirit of the late Sir Henry Wilson, found it a point in his favour that Foch admitted him to his intimate friendship. The great soldier and

the great Christian has gone, but his great services remain,—to his country and to his faith. It would not be easy to say which he most benefited. At any rate, he has made it for ever impossible in France for the profession of the Catholic religion to be considered detrimental to genuine citizenship.

Emancipation Celebrations.

Already in various parts of the country celebrations have been held in honour of the Centenary of Emancipation, and they will continue until everywhere, wherever the Catholic population warrants it, our sense of gratitude to God and our joy in the possession of the faith have found adequate expression. The national celebrations, both here and in Ireland, will occur later in the year. The Irish ceremony, which promises to be on a gigantic scale, will be held first,—in June. The demonstration over here will coincide with the triennial Catholic Congress, to be held in London from Sept. 13th to Sept. 17th. We trust that many from either country will share in the other's rejoicing in an event which commemorates a victory for their common faith. The actual day of the passing of the Act, April 13th, was made the occasion in Westminster of an historic gathering of the Hierarchy and their flocks to assist at a Mass of Thanksgiving celebrated by the Cardinal. Next day at Carlow, the cathedral city of the famous Dr. Doyle, Bishop of Kildare and Leighlin, who may share with O'Connell the fame of having shown his countrymen how to stand up to "Protestant Ascendancy," and in other provincial towns there were religious celebrations of the same sort. In the Northern Province, a fine exhibition of Catholic Art and Antiquities, comprising many relics of persecution times was opened on April 13th at Liverpool: one hopes that it may travel south before being dispersed. A Birmingham meeting on April 13th was to have been the first in which an Irish prelate took an official part, but unfortunately his Grace of Armagh was prevented by illness from attending. In all these gatherings there has been, happily, no spiritual flag-waving: the prevailing sentiment has rather been one of unworthiness,—the best soil and atmosphere for the growth of a resolve to become less unworthy.

Education Prospects.

At the annual C.T.S. meeting in London on April 12th, the Cardinal made an important statement regarding Catholic education, expounding in the name of the hierarchy the principles which lie at the base of Catholic claims in that matter. They are nothing new: his Eminence and his illustrious predecessor, Cardinal Manning, have given utterance to them many times since 1870,¹ when the State began to undertake systematically

¹ See a most useful C.T.S. pamphlet, containing the Cardinal's expositions of the education question in 1904-5-7, and styled *The Catholic Attitude on the Education Question*.

the education of its destitute citizens. These principles chiefly concern parental rights, which have been constantly ignored in legislation, establishing the fact that the State can assume the function of education only when the parent is incapacitated and then must act *in loco parentis*, i.e., without violation of the parent's conscientious duty. Consequently teachers are not primarily civil servants, but occupy a fiduciary position in regard to the parents, whose delegated authority they wield. The principles, we repeat, are not new: what is new, and most important, is the practical endorsement of them by the Prime Minister. Catholics are eager to lift education out of the turmoil of party politics, which has so retarded and perverted its progress, and therefore it is consoling to hear the leader of one of the great political divisions assert, as Mr. Baldwin did in Drury Lane on April 18th,—“Our conception of education is not a bureaucratic one. We regard the State and the local authorities as the *agents of the parents*, and we believe in the *teaching freedom* of the individual schools.” Before this, in a strain of mixed reminiscence and prophecy, the Premier had said:

Incidentally, we have treated the non-provided schools as *equal partners with the State and with the local authorities*, and we have given them increased assistance from public funds. We have sought to remove any disabilities from which their pupils may suffer. We shall continue to base our future policy on the *principle of equal partnership and impartial justice to all types of schools* and of equal opportunities for all children in all types of schools.

The points italicized have always been part of the Catholic demand, which is based on common justice. The parents provide the money for education: it should not be used to oppose their conscientious claims. We still hear the old slogans—“public funds should not be used to subsidize denominational schools” and so on. They are logically unsound. When money is raised for education, we all belong to the public: when money has to be distributed, why should the public consist solely of undenominationalists? Religion is an integral part of education, and a community of several religious beliefs must have several systems to suit it. Mr. Baldwin pledges his party to the maintenance of the dual system.

The other parties have been asked for a similar pledge, and we trust that they will respond as unequivocally. The relatively poor Catholic body have been compelled by unfair legislation to spend, in addition to their contributions as citizens, immense sums on the establishment of schools which they could conscien-

Education above
Party.

tiously use—sums which otherwise should have come from the State—and in return, far less has been given them for maintenance and extension than the provided schools have received. The detailed statistics may be found in a *Statement of the Present Position of Catholic Schools in England and Wales* (2d.) issued by the Catholic Societies' Education Committee, and an historical retrospect as well, in the *Catholic Schools Campaign* (C.S.G., 2d.) by Miss Cunningham, and in the Cardinal's pamphlet mentioned above—*The Catholic Attitude on the Education Question* (C.T.S., 2d.). These statements should be circulated as widely as possible. The Catholic position is so fair and so reasonable as to carry conviction to all unprejudiced minds. There is no distinctively party principle involved, and the people who ask for justice belong to all parties. All the more strange, therefore, and worthy of reprobation, is the action of the Manchester Labour Party in refusing, against the recommendation of the National Executive, to reinstate a member whom it had expelled because he advocated the Catholic claims during the municipal elections last year. If that bigoted and unjust action is not generally condemned in Labour circles, the party will stand to lose much Catholic support.

**Catholic
Education in
N.E. Ulster.**

We do not look to N.E. Ulster, the home of militant Orangeism, for justice to Catholics in any direction,—and we are not disappointed at not finding it. More eloquent than their abolition

of that safeguard of political minorities, Proportional Representation, or than their actual discrimination against Catholics in regard to all offices of trust and emolument, is the unconscious revelation of the Government's mentality contained in Lord Craigavon's election manifesto. That document, enlarging on the Government's past exploits, mentions that "there is not a Protestant child attending the transferred and provided public elementary schools who does not receive Bible instruction daily." But the Premier, although more than one-third of the inhabitants of N.E. Ulster are Catholics, is silent about the Catholic child and has no word of assurance for the electorate that its interests are also safeguarded. He plainly looks on himself as the Premier of the Protestant majority, to which alone he feels himself accountable. It simply does not occur to him to say anything to show the half-million Ulster Catholics that they too are the objects of his care and solicitude. If he thinks of them at all it is as a hostile force to be suppressed and kept under as much as possible. He boasts of his skill and success in maintaining his connection with England; his followers in the English Parliament rank, we believe, as Conservatives: let us hope that he will read and digest the Conservative educational policy, as detailed by Mr. Baldwin.

**American
Ships
go "wet."**

That Prohibition in America provokes not only open crime but also a wide-spread divorce between profession and practice in regard to strong drink has long been notorious. Men for party purposes publicly condemn and try to suppress a practice in which they privately indulge. There is, no doubt, a spice of hypocrisy in all who fall short of their moral aims and try to conceal the fact, but the hypocrisy begotten of Prohibition is a much worse solvent of character. It has now gone so far that the owners of the s.s. Leviathan and nine other large American liners publicly announce that, outside the twelve-mile limit, going East, they will provide from their "medical stores" enough alcoholic beverages to satisfy the needs of their passengers, who, therefore, will no longer be forced to travel in "wet" ships. On the western voyage, of course, no such subterfuge will be necessary until arrival at the twelve-mile limit, when all liquor in excess of the quantity allowed as medicine will have to be got rid of in one way or another. The United States Supreme Court has decided that it is not at present against the law for American-owned vessels to provide strong drink on the high seas, but all such vessels leaving the States cannot carry more than is allowed for medicinal purposes. Prohibition zealots are furious at this decision, and no doubt will try to extend the scope of the law, but they will have "big business" against them. An enactment which produces such results is surely self-condemned.

Cardinal Gasquet.

To no man more than to the late venerable Cardinal Gasquet is the modern movement towards the purging of history from accretions and distortions due to religious bigotry indebted, at any rate in this country. In conjunction with Mr. Edmund Bishop he devoted himself to rectifying the current Protestant views of the character of the Reformation, and with considerable success. In himself, he exemplified the ideal Benedictine monk, learned, laborious, devoted,—a lover of the scriptorium and the cloister; yet capable, when summoned to other spheres of work, of adapting himself to high office and public service. The Press has shown marked appreciation of his great qualities and achievements, and we shall probably learn more, as there is much more to learn, of his work at Rome on behalf of his country during the war. Although full of years as of merits his loss will be keenly felt not only by his brethren, but also by the Catholic world at large. R.I.P.

THE EDITOR.

III. NOTES ON THE PRESS

[A summary survey of current periodicals with a view to recording useful articles which 1) expound Catholic doctrine and practice, 2) expose heresy and bigotry, and 3) are of general Catholic interest]

CATHOLIC DOCTRINE AND PRACTICE.

Inspiration as defined by Vatican Council [H. Dieckmann in *Gregorianum*, March 1929, p. 72].

St. Joseph, The Cult of [E. J. Kaiser, C.P.P.S., in *Ecclesiastical Review*, March 1929, p. 225].

CATHOLIC DEFENCE.

Evolution, Changing Phases of [F. P. Le Buffe, S.J., in *America*, April 6, 1929, p. 616].

Liberalism, In what sense contrary to Catholicity [J. Leclercq in *Revue Apologetique*, March 1929, p. 270].

Protestant witness to Catholicism [H. E. G. Rope in *Catholic World*, April 1929, p. 28].

Sterilization, Eugenists begin campaign for [H. Robbins in *Catholic Times*, March 22, 1929, p. 14: of the mentally-deficient, H. Davis, S.J., in *Catholic Medical Guardian*, April 1929, p. 47].

Tolerance, The Church and [Michel Riquet in *Thought*, March 1929, p. 585].

Ulster Government deprives Catholics of representation [*Tablet*, March 16, 1929, p. 363].

POINTS OF CATHOLIC INTEREST.

Catholic Emancipation: various aspects of [Essays in *Dublin Review*, April 1929, and in *Blackfriars*, April 1929: in the U.S.A., F. J. Zwierlein in *Thought*, March 1929, p. 639].

Contemplative Life, The [R. H. J. Steuart, S.J., in *Pax*, April 1929, p. 3].

Converts, How to make [Rev. J. O'Brien, Ph.D., in *Ecclesiastical Review*, April 1929, p. 344].

Economic Errors of Henry George [J. B. McLaughlin, O.S.B., in *Month*, May 1929, p. 415].

Feminism, Catholic, in Brussels [C. F. Shackles, S.J., in *Catholic Woman's Outlook*, April 1929, p. 22].

France, The Church in; Historical review [Dom Maternus, O.S.B., in *Southwark Record*, April 1929, p. 126].

Foch, Marshal: discourses, homage and ceremonies connected with his funeral [*Documentation Catholique*, April 6, 1929: Adieu to, P. Donceur in *Etudes*, April 5, 1929, p. 5].

Germany, Catholic Peace Efforts in [*La Vie Intellectuelle*, Dec. 1928].

Japan, Catholic activities in [P. T. Gabriel in *Ecclesiastical Review*, April 1929, p. 359].

Lamarzelle, Gustave de: champion of the Faith [Y. de la Brière, S.J., in *Etudes*, April 5, 1929, p. 88].

League of Nations, A plea for [S. J. Brown, S.J., in *Irish Monthly*, April 1929, p. 205: Catholics and the League, W. Parsons, S.J., in *America*, March 9, 1929, p. 523].

Newman's writings as classical text-books [D. M. O'Connell, S.J., in *Ecclesiastical Review*, April, 1929, p. 391].

Nurses, International Catholic Guild of [E. Garesché, S.J., in *Month*, May 1929, p. 407].

Prohibition neither reasonable nor democratic [Dr. J. A. Ryan in *Commonweal*, April 3, 1929, p. 616: U.S.A. President's inconsistent policy regarding Prohibition, Fr. Gillis in *Catholic World*, April 1929, p. 102].

REVIEWS

I—CATHOLIC SOCIOLOGY¹

THE economic position of agriculture in these islands is attracting more and more attention from politicians and economists, and students of the subject will be grateful to Professor G. O'Brien, of University College, Dublin, for his general survey of the problems involved. He describes "agricultural economics" as being the study of agricultural prices. Over these prices, as they prevail in the market, the farmer has no control, for both the supply of and demand for agricultural produce, on which they depend, are very inelastic. If then the farmer is to increase his present profits (and that he must do so if agriculture in this country is not to succumb is fairly evident) he must decrease his costs by increasing the efficiency of his production. How this may be done is the theme of Professor O'Brien's book. After a discussion of the optimum size for a farm and of its best organization, he considers the costs of labour, and, rejecting proposals to decrease the already insufficient wages of the farm labourer, urges that the remedy lies in improving education, general as well as technical. One of the farmer's greatest difficulties is to secure capital; leaving out of account for the moment State-assistance, Professor O'Brien recommends co-operative associations of farmers for the supply of credit and for the purchase of raw materials (seeds and fertilizers). One further measure is necessary if the farmer's costs are to be adequately reduced, and that is an improvement in methods of marketing agricultural produce, for the costs of marketing are at present too high. On this point we are told that the best hope for the future probably lies in the direction of establishing direct relations between producers' and consumers' co-operative societies. The whole discussion thus far has deliberately omitted all consideration of the rôle of the State, but in the final chapter various suggestions are made with a view to showing how the public authorities can best assist the farmer. Naturally the provision of credit facilities is recommended, and the importance of education for the workers and for co-operative associations is emphasized. With regard to taxation, attention is drawn to the different effects which it has, according as the pre-

¹ (1) *Agricultural Economics*. By Professor G. O'Brien. London: Longmans. Pp. viii. 195. Price, 10s. 6d. net.

(2) *Social Problems and Agencies*. By H. S. Spalding, S.J. New York: Benziger Brothers. Pp. xxii. 590. Price \$2.50.

(3) *Introductory Sociology*. By H. S. Spalding, S.J., and Albert Muntzsch, S.J. London: D. C. Heath and Co. Pp. xiv. 466. Price, \$2.48.

(4) *Capitalism and Morality*. By Lewis Watt, S.J. London: Cassell and Co. Pp. ix. 150. Price, 3s. 6d. net.

vailing system of land tenure is peasant proprietorship (the disadvantages of which the author frankly admits) or tenancy.

It is hoped that this short summary of Professor O'Brien's book will attract economic students to read it. It is cautious, conscientious and painstaking, and they will find abundant references to authorities, though perhaps they will consider that the author might have expressed himself more concisely and (occasionally) more clearly. It is to be feared that other readers will be frightened by a tendency to clothe fairly simple truths in a somewhat complicated terminology; a tendency common to quite a number of modern economists. To this tendency is perhaps due the apathy of the general public to economic literature, notwithstanding the general interest in economic questions. They will not be attracted by the diagrams on pp. 41 and 47, nor will they find the author's explanation of them very easy to follow. It is regrettable that the headings at the top of the pages give little or no guidance to what is below them. The not very illuminating heading "Particular Agricultural Prices" runs through the ninety-five pages of chapter two, and "The State and Agriculture" through the seventy-one pages of chapter three.

Father Henry S. Spalding, S.J., has brought out a new and enlarged edition of his *Social Problems and Agencies*, intended as a text-book for students in social science classes. Father Spalding is the editor rather than the author, for the book is made up of chapters written by various experts or summarized from official publications. A very wide field is covered. The first part of the book is devoted to a description of certain social problems (immigration, housing, sex-education, etc.) and to the agencies in the United States for their solution. The second and (to English readers) more interesting part deals with problems arising out of economic conditions and to the agencies which attempt to cope with them. A third part treats of "social pathology" and remedial measures. In this part are discussed unemployment, crime, narcotics, neo-Malthusianism and public health.

A particularly interesting chapter is that which discusses coal-miners' unions, written by the editor of the "United Mine Workers' Journal," which should open the eyes of many readers to the tactics of certain American capitalists. In the chapter on the Living Wage, it is stated that nearly one-half of the wage-earners in the United States are underpaid. This confirms the statement made elsewhere by Dr. John Ryan, and should be noted in view of the determined attempt made in England to-day to represent the United States as the paradise of the workers.

Father Spalding has co-operated with Father A. Muntsch, S.J., in producing *Introductory Sociology*, which is also intended for

social science classes. A great deal of reading has gone to the making of this book, but we fear it will not be of great utility to English readers. There is plenty of room for a substantial and critical work, from the Catholic point of view, on the questions with which the authors deal, but we have no public for an expensive book which is rather elementary and superficial. No doubt the experienced authors had in mind the special needs of young American students, to whom the book should prove useful, especially in view of the very numerous quotations which it contains.

Father Lewis Watt, S.J., B.Sc. (Econ.) in *Capitalism and Morality* has devoted his attention to the question of the morality of capitalism as an economic system, and to the application of the moral law to some of the outstanding social problems of the day. His book should go far to create that sense of a "fair deal" which is so vital for industrial peace. Starting from the fundamental principles of morality, of which a clear, but all too brief and compressed, exposition is given, the author treats of its claims, of the purpose and organization of economic activity, of competition and combination, wages, strikes and lockouts. While holding that any change in capitalistic organization in the direction of socialism, and still more of communism, leaves unsolved the psychological causes of present difficulties, he concludes on a note of hope, urging group-action in promoting the application of morality to economic life.

From this summary account, it is evident that the appeal of the book is of the widest; whilst as an aid to the solution of moral economic duties its value is great. Vagueness on these points renders much discussion of capitalism ineffectual. An interesting example of a defence of this system, which unwittingly plays into the hands of its opponents, is quoted (and criticized) by Father Watt, from a pamphlet by Dr. Headlam.

Treating of economic activity and organization, the author shows how dissatisfaction and suspicion among the employed are engendered. He brings out clearly the obligations of shareholders, and, recognizing their difficulties, suggests methods of joint action for overcoming them. Worthy of special mention are a clear and cogent exposition of the natural value of labour (in connection with the minimum wage), and an illuminating treatment of the sympathetic strike. The book as a whole is marked by clarity of thought and expression, which in a work of such small compass and on so difficult a subject is an achievement indeed. It should undoubtedly be in the hands of all who have at heart the cause of morality and social reform.

2—A GREAT BYZANTINE MYSTIC¹

STUDENTS of mysticism, as also scholars interested in tenth century Greek, are laid under a debt of gratitude by the issue of this hitherto unpublished and very valuable Greek text. It does honour to the Pontifical Institute of Oriental Studies under whose auspices it appears. This biography was already popular among Slav Christians, having been translated into modern Greek in the eighteenth century by Denis of Zagora, whence it passed into Russian and Rumanian. Moreover, the New Theologian, despite the fact that his title was a sobriquet, given at first in mockery—wielded vast influence in Eastern theological circles.

The editors write cautiously of his orthodoxy, which they do not impugn. And yet they admit he was a forerunner or rather a direct ancestor of Gregory Palamas the Hesychast, who is thought to have exercised much influence on the opinions of Western Quietists. The biographer Stethatos was a devoted and enthusiastic disciple of Symeon; and he has put together a reliable, if over-eulogistic record of his master's achievements, teaching, sanctity and miracles.

The editors have done their work admirably. The French translation is faithful and idiomatic, never slavish; though here and there occurs a less accurate rendering of word or phrase which would offend British University scholarship.

The Introduction, of 91 quarto pages, written also in French, deals fully with the vicissitudes and importance of this biography, and furnishes an adequate account of the manuscripts, as well as of the life and times of the author. There is also a lengthy dissertation on Stethatos' views of the spiritual life, derived from his venerable teacher. Students of mysticism and Theologians will find food for thought in the exposition of the state known as *apatheia* and the distinction between it and *theoria* and *theologia*. A perusal of the text will speedily convince the reader of the accuracy of this exposition. There are also illuminating paragraphs on the teaching of the New Theologian's master, Symeon Studites. The attempt to canonize the latter, without the Patriarch's approval, and in opposition to the influential metropolitan of Nicomedia, brought on the New Theologian the woes and exile that embittered his life. Though Stethatos' grammar and vocabulary differ in essentials from Greek classical standards, and even from the language of Chrysostom, yet the common characteristics and prevailing marks of identity will arrest the scholar's attention more than divergencies of idiom. What striking testi-

¹ *Vie de Syméon le Nouveau Théologien* (949—1022 A.D.). Par Nicetas Stethatos : Greek Text hitherto unedited, with Introduction, Critical Notes and French version : Edited by Irenaeus Haersherr, S.J., and Gabriel Horn, S.J. Rome : Institute of Oriental Studies. Pp. xlv. 256. Price, 35.00. l.

mony we have here to the vitality of literary Greek! From the tenth century before to the tenth century after Christ, the language of the Hellenes remained one and the same; so that whoso reads Homer and Thucydides with ease, will find little difficulty in enjoying the tenth century production of Nicetas Stethatos.

3—ON THE CHURCH¹

IT would be superfluous to praise the two volumes before us which have already in earlier editions won their way into wide favour. This third edition has been published after consideration of the criticisms, which the book had called forth, had enabled the editor and his assistants to work through the entire treatise and make such corrections and improvements as seemed advisable. We have the word of the illustrious editor himself that many professors have written to him to say how much assistance they have found in the method which he follows, both for themselves and for their students. And certainly it is not necessary to have any very extensive acquaintance with the usual text-books on the treatise *De Ecclesia* to realize that the work of Mgr. d'Herbigny stands apart. It lives, and breathes something of the burning zeal and energy which inspire the many activities of its writer. His earnest labours for the union of the Eastern Churches are well known, and they give us ample guarantee that the information here contained with regard to the actual condition of those Churches is thoroughly reliable, as being based on first-hand experience and observation. Our sincere wish is that the work of Mgr. d'Herbigny should be even more widely known than it is at present, and that it should receive the attention which it merits both inside and outside our theological institutions.

4—THE PHILOSOPHY OF RELIGION²

PÈRE BREMOND'S book is the first section of a translation of the great work upon which he has been engaged for the last fifteen years and which in the original has already run to eight large volumes. No one who is interested in the development of religious thought, not in France alone but in the whole Church, can afford to neglect the results of the learned author's immense industry and erudition. Père Bremond writes from beginning to

¹ *Theologia de Ecclesia* By Mgr. M. D'Herbigny, Bishop of Ilium. Third edition. Paris: Beauchesne. 2 Vols. Pp. xxiv. 332, 403.

² (1) *A Literary History of Religious Thought in France*. By Henri Bremond. Vol. I., *Devout Humanism*. Translated by K. L. Montgomery. London: S.P.C.K. Pp. xxiii. 423. Price, 16s.

(2) *La Spiritualité Chrétienne: Les Temps Modernes*. 2 Partie. Par le R. P. Pourrat. Paris: Librairie Lecoffre. Pp. xii. 672. Price, 25 fr.

end with an unflagging zest and freshness which carry the reader on through the most difficult and complicated stages of this history and enable him to see it as on a large-scale map of guaranteed accuracy which exhibits, in detail and as a whole, the regular process of evolution, through more than three centuries, now in one direction, now in another, of the Catholic consciousness of the supernatural. The author is generous, too, with his footnotes, which constantly suggest to the reader avenues of original investigation well worth following for himself.

The present volume deals with Humanism, not so much in the narrow sense of the movement (commonly dated from Dante and Petrarch) which sought to base all culture upon the literature of classical antiquity, as in the sense of a religious tendency, moral rather than literary, towards giving full recognition to the humanity which God has consecrated in the Incarnation as a thing good and beautiful in itself and fitted for perfection. While recognizing the damage done to human nature by the Fall, it concentrates rather on the Redemption than on Original Sin as the central fact of its present condition. It is a breakaway from the earlier, ruder, tradition which saw in human nature little else than an obstacle and a source of failure and sin: and it is surely a sounder doctrine than this in that it seems, more accurately, to realize that a human being is not an unnatural mixture of two inimical elements, body and soul, but rather a stable compound of the two, forming in fact one responsible whole.

What Père Bremond calls "devout Humanism" is the application of this system of thought to the practice of the spiritual life, first in the ascetical and then later in the mystical region.

In the course of his study we are introduced to a very full gallery of interesting, fascinating, sometimes bizarre but always illuminating personages. One's chief regret, which is shared by Père Bremond himself, is that they and their works, so large a number of them, have vanished from the worlds of all but a few such students as himself. There is the amazing Jesuit Richeome, for example, of the sixteenth century, bending to the service of the spiritual life a gift for observation and description of animal and insect habits as curious and delicate as that of his fellow Provençal of our own day, the wonderful Henri Fabre. There is another Jesuit, Père Binet, rather less fine in texture and more combative, running not infrequently into burlesque in his efforts to apply his nature-similes to the life of the soul. There is Jean-Pierre Camus, Bishop of Belley (and something very near a saint), grotesquely suspect of Jansenism yet lyrical in his praise of the Society—what Père Garasse, another Jesuit of the school of Richeome and Binet, called his "excess of affection"—the devoted disciple, the worshipper, of St. Francis de Sales, that finest and most finished of true Humanists. Indeed a great part of this volume is almost entirely given up to a study of this "first of the modern saints,"

as St. Francis has very justly been called. For we are all humanists to-day in spite of very considerable differences and even quarrels amongst us. The very mysticism which seems on the surface to dispense with human nature altogether, rests upon the same basis after all: it does not ignore, much less despise our nature, for all that it transcends it. Père Bremond's study of St. Francis de Sales, involving as it does many lingering glances at little-known contemporaries, disciples and imitators or opponents, is quite the most important and valuable thing in this volume. Indeed, even when he apparently does not advert to it, the greater part of his book amounts really to a tracing of the far-reaching influence that this saint has had upon the whole ascetical and mystical discipline of the Church down to our own day. It is evident in the resurgence, in his own time, of Benedictine learning and of the monastic ideal: in the reconciliation between religion and art and in the pressing of poetry, pageantry, and even fiction, into the service of the spiritual life: in the reaction from the harsh and unlovely virtue of Saint-Cyran, Arnauld, and Pascal: in a word, in the establishment (there were oscillations of course) of a sane balance between the flesh and the spirit: and is not that the ideal of the Incarnation actively continued into human history?

Christian Humanism becomes, of course, Christian optimism. Père Laurent, the Capuchin, sings a litany of "Man by Nature Honourable": the Jesuit Le Moyne scandalizes Pascal with "The Savage," in which he pillories those who cannot see the sweetness and beauty and goodness of human nature: another Capuchin, Yves de Paris, sees good in all the world and God everywhere, in love, in beauty, and in every ideal that fires the heart of man.

But, alas, by degrees, as was inevitable, the first fervour of the spiritual renaissance became more sober, and the heady Platonic speculations began to lose their sparkle and to be trimmed of their first exuberances, and (it has to be confessed) the generation of pioneers and explorers of new continents fell out and was not replaced, and much that had been learned was forgotten, though not indeed wholly lost. The convulsion of the Reformation had started the world off upon a new orbit, but the magnificent growth of the mystic life that accompanied it drew its strength from a Humanism dedicated, for all its extravagances, to the service of God by a humanity gratefully conscious of itself.

It is to be hoped that the heroic labour of translating Père Bremond's *Histoire Littéraire du Sentiment Religieux en France*, so felicitously begun in this volume, is to be continued until the whole of this classic work is complete in its English dress.

The second part of Père Pourrat's discussion of Christian spirituality in modern times, takes us from the rise of Jansenism down to our own day. The story begins with the reaction

against the Humanism which the theological system of Molina seemed to favour, a reaction which found its leaders in de Berulle and the Oratorians, and its most eager advocates, who fell at once into the heretical fallacy of isolation and consequent over-statement and distortion, in the bitterly anti-Jesuit school of Port Royal. Thereafter a succession of brilliant names, orthodox and unorthodox, disputes the field, and to each Père Pourrat gives due notice and his measure of judicious criticism. The book is, in fact, an elaborate dictionary, expository and critical, of all the outstanding personages who, whether by agreement or disagreement, did none the less advance and develop the spiritual tradition of the Catholic Church during these three centuries. Humanism and Mysticism and the exaggerations of both: Jansenism and Gallicanism and their varying shades of error and perversity: new devotional currents and the diverse courses that they followed: these, and their variants and sub-divisions, form the theme of the learned Sulpician's study. It is impossible to resist the attraction of this full and varied programme, interspersed as it is with valuable little disquisitions upon such subjects as the Prayer of "Simple Regard" or the Devotion to the Sacred Heart, or upon such intriguing persons as Mme. Guyon or Molinos or Fénelon or the Abbé de Rancé.

Space does not permit of a closer examination of this work, but one is glad to recommend it most emphatically to all who would have the history of the religious practice of that period presented as a connected and logically coherent story.

SHORT NOTICES.

THEOLOGICAL.

UNDER the title *La Vera Unità Religiosa* (Soc. Edit. "Vita e Pensiero": 15.00 l.) is published the series of lectures for the Settimane Sociali d'Italia, XV. Sessione, delivered in Milan in the Autumn of 1928. The theme chosen was the recent Encyclical of the Pope on Unity—*Mortalium Animos* (6 January, 1928). The purpose of the lectures organized by this society is to emphasize the Catholic standpoint on various questions of present interest. The choice made in this instance could not have been more happy, and the treatment which the theme received at the hands of the lecturers deserves every praise. Only those who have attempted the work of vulgarization can adequately realize the difficulty of the task. Several of the lectures reach a high level of excellence. We might mention as an example the discourse of Sac. dott. Adriano Bernareggi on *Il problema dell'Unità Religiosa dopo la Riforma* (pp. 231-287). Besides the lists of those present, complimentary letters and telegrams, and a chronicle of the proceedings, the book contains the Latin text of the Encyclical, together with an Italian translation. The titles of the lectures give a sufficient hint of the

thorough way in which the matter was handled. The first series develops the Catholic doctrine of unity: "Il significato dell'Encyclica 'Mortaliū Animos'," "Il concetto dell'unità della Chiesa nel Vangelo e in S. Paolo," "Il vero concetto di unità religiosa nella Tradizione," "L'Unità delle menti nella Chiesa di Cristo," "L'Unità dei cuori," "L'Unico Pastore." The second part deals with false conceptions of unity: "Il protestantismo é la rovina dell'unità," "Il liberalismo, il modernismo ed il pancristianesimo di fronte al problema dell'unione delle chiese," "Il vero significato di alcune correnti protestanti a proposito dell'unità religiosa," "La propaganda del protestantismo in Italia contro l'unità religiosa." The third part deals with practical suggestions as to the way in which the wishes of the Holy See may be put into execution. Mgr. Michèle d'Herbigny, the indefatigable president of the Oriental Institute, contributes a very useful appendix on the question of union with the Oriental Churches. The *Azione Cattolica Italiana* is to be congratulated on the truly apostolic work which it is doing, of which the book before us is no mean evidence. The need for such work will be made apparent even to those who might be inclined to doubt it, by a perusal of the lecture dealing with Protestant propaganda in Italy, which is unceasing and by no means unsuccessful—Protestants in 1901 were 65,595; in 1911 they numbered 123,253; and—still more significant—in the same years those professing no religion were 36,092 and 874,532 respectively (p. 337). As the lecturer points out, the Italian people, once their faith is disturbed, with difficulty embrace Protestantism, but naturally drift into indifferentism or practical atheism. All honour therefore to the *Azione Cattolica* which is endeavouring to stem this tide of infidelity and irreligion.

BIBLICAL.

We welcome a second edition of *The Historical Character of St. John's Gospel* (Longmans: 3s. 6d. in boards, 2s. 6d. in paper covers) by Dr. Armitage Robinson. This learned veteran's *opus magnum* remains his edition of the Epistle to the Ephesians, the substance of which might almost have been written by a Catholic, but his minor contributions to New Testament literature are also valuable. The little book before us is necessarily confined in the main to generalities, but contains much solid argument. The long note "on the alleged martyrdom of St. John the Apostle" is still useful, and the excellent lecture on "the present value of the Fourth Gospel" is new to the present edition.

MORAL THEOLOGY.

Volumes III. and IV. of *Theologia Moralis Universa*, the only volumes which have reached us, of R. P. C. Colli-Lanzi (Marietti: 40 l.) are more in the style of a lengthy summary of the Fifth and Seventh Commandments, the Precepts of the Church, Particular States of Life, and the Sacraments, than of a full treatment of the subject. The format is pleasing and convenient, and the typographical arrangement of the text excellent. A separately printed Analytical Index to the whole work is being prepared, as well as Indexes for the several volumes. We have observed that the author (IV., p. 241) takes the view that the confession of converts, conditionally baptized, is of universal obligation, and that

error communis (IV., p. 321) is determined by a large number of the faithful of a place, an opinion that gives rise to considerable difficulties. A fuller explanation of Canon 900 would have been valuable, as also a note on p. 592, vol. IV., in respect of a recently much controverted point in respect of certain marital relations. The author has had an experience of forty years in parochial work, and is, therefore, a very competent guide in the difficulties of the ministry. We strongly commend this work.

PHILOSOPHICAL.

Although St. Thomas' *Contra Gentiles* has been translated already, there can be no doubt of the necessity of another rendering, since the text has lately been deciphered with much greater accuracy. Accordingly the Dominican Fathers have been well advised to add to their translation of the *Summa Theologica* a version of the other great work. The two separate parts of Vol. III. of this *Summa Contra Gentiles* (B.O. and W.: 12s. each part) have now been issued, leaving only Vol. IV., a short one, to be added. The success of the former translation has been such that an even greater welcome may be expected for this, since the subject-matter—natural religion—is not so remote from the speculations of the educated lay-mind. The "gentiles" are still with us, not only ignorant of revelation, but so confused by false philosophy that all St. Thomas' clarity and force of intellect are needed to enlighten them.

APOLOGETIC.

The proofs, both from reason and from written tradition, of the Supremacy and Infallibility of the Roman Pontiff in the Catholic Church are persuasively and convincingly given in *The King's Vicar* (B.O. and W.: 1s.) by Father W. A. Spence, M.A., who writes with experience of the difficulties arising in the Protestant mind from ignorance and prejudice.

DEVOTIONAL.

From Messrs. Harding and More we have received an elaborate, richly-illustrated edition of Mr. Vincent Wareing's charming verses, *An Alphabet of the Altar and other Holies* (Pp. 50. Prices, 2s. 6d., 3s. 6d., 5s.). Mr. Wareing's aim is to Catholicize the alphabet for little children by associating its letters with the familiar objects of Mass, Benediction, and the administration of the Sacraments. Children, being very much alive themselves, are naturally more interested in live things than dead things, however beautiful. A Moose has distinct advantages over a Missal up to the age of twelve or so, but Mr. Wareing is not campaigning against the Moose so much as against the Moose's monopoly of the letter M. The Missal, he feels, should also have a place in the child's network of associations, and he is perfectly right. His book is magnificently produced. The decorations and pictures of Messrs. Beyaert and McCarthy are admirable, and the special script used is a joy to the eye. Anyone worried about a charming present for little children will find this delightful book to be the end of his worries. In addition to its other merits it is strongly and tastefully bound.

The *Retraite Annuelle* of the late Père Longhaye, S.J., although not published in open market, has attained on its own merits a very extensive and well-deserved circulation. It embodies the rich fruit of a thorough understanding of the Exercises and a deep knowledge of Sacred Scripture, and its matter is set forth with a keenness and minuteness of analysis characteristically and delightfully French. It is well, therefore, that the substance of this excellent volume should be presented to English readers under the title of *An Eight Days' Retreat* (Sands and Co.: 8s.6d. n.), by Fr. Bertram Wolferstan, S.J., who has "abridged and adapted" the original for their use. The abridgment has been considerable, for here we have 250 pages representing over 600: what the adaptation has been is not so apparent, but we miss the innumerable insets which enabled one to follow and summarize the copious thought of the original. Even the main divisions of the meditations are not indicated clearly enough. Instead of the author's profound considerations, analysing the virtue of Faith, Fr. Wolferstan has substituted eight varied and useful reflections of his own.

Fr. Charles Blount's "points" for mental prayer have always something really penetrating about them, and, applied to a fruitful theme, *The Sacred Passion* (B.O. and W.: 2s.6d.), open it up to fresh light. The various episodes of that Tragedy provide matter for some fifty meditations, presented in short and pithy form. It would have been better, considering their brevity, to have given the many Latin and English quotations in the latter language only.

Many of our readers will have received encouragement from the book, "More Joy," by the late Bishop of Rottenburg, Dr. von Keppler. In *The School of Suffering*, translated by August F. Brockland (Herder: 5s.), we have what the author calls a companion volume; for joy and suffering are companions. The volume takes us through life, ending with death, facing suffering wherever it is found on the way, looking at it, seeing the reason why and the good that comes of it, always encouraging because it rests on truth and the supernatural. The short chapters are carefully headed; each paragraph throughout the book is numbered. Perhaps a suitable sub-title, to make it a sister of the former work, would be: "Still more Joy."

We have had occasion before to commend two Carmelite retreat books, written in French by Mother Mary of the Blessed Sacrament, Mangalore, India, the one drawn from the writings of St. Teresa, the other from those of St. John of the Cross. In *A Retreat under the Guidance of St. Teresa* (B.O. and W.: 7s.6d.), we have a translation of the first of these volumes. As we said before, it is not merely as guides in retreat that the work will be found useful; it is also an excellent analysis, often in St. Teresa's own words, of her whole outlook on life. The meditations are carefully adapted and divided into points, and may be used according to any "method" of prayer.

The teaching Congregation of Notre Dame, the headquarters of which are at Namur, is widely spread in English-speaking countries, and many who admire its educational success will be interested to know the spirit from which it results. *The Inner Life of the Sisters of Notre Dame* (B.O. and W.: 2s.6d.) gives authentic information on this point, indicating by examples drawn from the life of their Foundress, and

later conspicuous figures in the Congregation, the "secret" of their spiritual growth and efflorescence. Archbishop Goodier contributes in a penetrating analysis an appreciation of the Notre Dame spirit.

We were created for happiness, and it is by offering us happiness that the false world seduces us from our true end. Hence the worth of the little treatise **Of the Joy of Loving God** (B.O. and W.: 2s. 6d.), by Père Mortier, O.P., translated from the French by some English Dominican Sisters, for it directly counteracts the world's allurements by proving that God's service is essentially a service of joy, even amidst the trials of earth and even amid the pains of purgatory. For those who are apt to look on the gloomy side of things and take even their piety sadly, Père Mortier's words, which he claims are a reflection of the spirit and practice of Saint Thérèse, should prove a salutary tonic. We best preach Christ Crucified by showing that His Cross is not a sign of misery and disgrace but a banner of triumphant happiness.

Miss Emma Gurney Salter has accomplished with conspicuous success what must have been an arduous task, the rendering into clear English of a crabbed Latin text dealing with abstruse matters of mystical theology. The book is **The Vision of God** (Dent and Sons: 5s. n.), by Cardinal Nicholas of Cusa, an ecclesiastic of great activity and prominence in the fifteenth century. Man of affairs as he was, the Cardinal never forewent that intimate intercourse with God which gives substance and life to human efforts, and this particular treatise, in which he explains for a Benedictine brotherhood how the Infinite Nature of God, both in itself and as manifested in Jesus Christ, can be partially apprehended by the finite mind, is a revelation of the depth of his spirituality. Miss Evelyn Underhill, the well-known student of mysticism, contributes an illuminating Preface which aims at placing Nicholas in his proper relation to preceding and contemporary mystics.

Good work is being done at present in France and Belgium in the effort to unite work and prayer. In **Saint Vincent de Paul, Maître d'Oraison**, by the Abbé Arnaud d'Agnel (Téqui: 11.50 fr.), we have a further contribution to the discussion. St. Vincent de Paul wrote no treatise on prayer, but he said much about it in letters and discourses. This evidence has been here collected and set in order by one who knows the saint well. The result is only that which one might have expected; within this man of work was a soul of prayer, skilled in every experience for the guidance of others.

Sister Mary Emmanuel, O.S.B., has compiled, in honour of St. Joseph, considerations and devotions for every day in March which, issued in book form, she calls **St. Joseph's Month** (Herder: 7s. n.), and which are well calculated to stimulate a true supernatural affection towards their object.

CANON LAW.

Besides the natural growth due to the lapse of time and the multiplication of its subject-matter, each successive edition of Denzinger's famous **Enchiridion** (Herder: 6.00 m. and 7.50 m.) is rendered more perfect by the painstaking care of successive editors. Father John Baptist Umberg, S.J., who took over Father C. Bannwart's work and produced the 1922 edition (14th—15th) is responsible also for that of 1928 (16th—17th),

in which he has revised various texts in accord with the best recensions, added others, corrected where necessary historical notes, and improved the various indices. If there are degrees in indispensability, students will own that "Denzinger" occupies the highest.

HISTORICAL.

An excellent account of the Carmelite is given to us in *Le Carmel*, by M. M. Vaussard (Grosset, Paris: 12 fr.), one of a series of volumes on the "Great Monastic Orders." It is a plain statement, first of the origins of the Carmel, in the Holy Land, in Spain, and in France, then of the life as it is lived in Carmel to-day, from the entrance into the noviciate to the end. As a simple narrative, by its very simplicity making clear many points which to the outsider seem a mystery in the life of the contemplative, this little book is a model. It is evidently written by one who knows Carmel from within.

An auspicious beginning has been made of a new Series, entitled *Many Mansions*, dealing with the spirit and aim of the chief religious Orders in the Church, by the publication of *The Jesuits* (Sheed and Ward: 2s. 6d. n.), by the Most Rev. Archbishop Goodier, S.J. Considering the many false impressions regarding this Order that are prevalent, not only in non-Catholic circles, the Archbishop is largely concerned in explaining what the Jesuits are not, and he finds in the personality of their Founder a convenient means of estimating their true position and function in the Church. An historical *aperçu* of the early sixteenth century provides the background for the picture and then, with singularly few but vivid strokes, the Founder's conception of the Society and its internal and external characteristics are admirably traced. The Archbishop has set a high standard for the rest of the Series, which is under the able direction of Mr. Algar Thorold.

The Centuries of Persecution are recalled by the publication of *The Obit Book of the "Venerabile"* (English College, Rome: 2s. n.), compiled by H.E. Cardinal Gasquet. The College dates from 1361, and the chronicle contains the names, dates and brief biographies of the students of the "Venerabile," and some at least of its benefactors, since that time. It will be of great and lasting interest to the many who have been connected as students or professors with that historic institution.

From our pages Father Thurston has reprinted *The Eucharistic Fast* (Longmans: 1s.), articles wherein he refutes the one-sided and untenable historical views on the subject expressed elsewhere by the Rev. Percy Dearmer.

BIOGRAPHICAL.

There is a peculiar fascination about the life of *L'Abbé Léopold Giloteaux, 1886-1928*, by his brother, M. l'Abbé Paulin Giloteaux (Téqui. Paris: 13 fr.), which grows upon us as we read. It is the story of one born both with high ideals and uncommon natural gifts, purifying himself by labour, during the War in Belgium and after, until sanctity opens the way to a distinct mystical insight. Not least interesting in the work is the series of quotations from the subject's own journal which run through the book, and which at once prove a man of deep spiritual understanding and allow us to follow the growth of a soul in the spiritual life. It is a story of a model of the secular priesthood.

HOMILETIC.

An interesting contrast might be made by comparing a recent compilation—**Catholic Preachers of To-day** (Longmans: 6s. n.)—with a similar collection from non-Catholic sources issued by the same firm not very long ago. Amongst the Catholics we find variety of grade, of function, of talent, but a singular unity of faith, whereas amongst the non-Catholics the chief variety lay in their belief and its motives. The reason of this contrast is obvious: the preachers in the volume before us have a fixed faith authoritatively expounded from an infallible source: the non-Catholics had no standard of belief but their fallible human reason applied to the written tradition of the Scriptures. The editor of the Catholic volume, which is appropriately introduced by a discourse of Cardinal Bourne's, has drawn his material—some 17 sermons—from only English-speaking lands—England, Ireland, America, Australia, and South Africa,—but beyond that evidence of Catholicity has made no attempt to illustrate any ordered scheme of Catholic faith. However, his preachers have all something to say, and all clothe their message in worthy language: no Catholic need feel reluctant that his Church should be judged by the result.

Father Drinkwater has followed up a previous volume of the kind, which met with much praise, with **Two Hundred Evening Sermon Notes** (Sheed and Ward: 6s.), on a great variety of subjects. As might have been expected there is a great deal of solid thought, strikingly expressed, in these Notes, and preachers, surfeited with merely devotional homilies, will turn to them with relief.

That a course of sermons should have reached its sixteenth edition, and should still be printed as current literature, not merely as a standard classic, speaks volumes in its favour. Yet such was the case with **Le Décalogue, ou La Loi de l'Homme-Dieu** (Téqui: 2 vols., 20 fr.), consisting of thirty-one conferences preached at Besançon in 1866, 1867, 1868, by Mgr. Besson, Bishop of Nîmes. The course is divided into three parts: Man's duty to God, to his Neighbour, and to himself. As one might suppose, the preacher concentrates on the rationalism of his time, in the manner of Lacordaire. He has an inspiring eloquence which is particularly happy in its application of the scientific to the spiritual outlook.

Closely akin to these, and in its fifth edition, is a series of **Conférences à la Jeunesse des Ecoles** (Téqui: 3 vols., 22 fr.), preached in 1909 by Ch. Vandefritte, D.H. These conferences adopt almost the same division as the former: Vol. I., The Great Truths and the Duties of our State of Life; Vol. II., Duties to God and our Neighbour; Vol. III., Duties to Ourselves. They are very brief, being rather concentrated points than full sermons; and if at times they may seem to us somewhat rigorist, one has to remember the conditions under which they were delivered.

SCIENTIFIC.

Father de Ternant's purpose in **Some Pathfinders of Organic Evolution** (B.O. and W.: 1s.)—a series of short loosely-connected papers—is to show that there is nothing in the faith or practice of Catholicism opposed to the ascertained facts of science, and that the only check on speculation,

set by the Church, is the possession of truth from some other source. By tracing the growth of the evolutionist theory from the Bible itself, through the Fathers of the Church, to the contributions of Catholic scientists of our own time, he successfully establishes his point. It is not his purpose to discuss the theory itself nor to examine the arguments for and against, and readers must look elsewhere for such information. But, within the narrow bounds set for him, he has produced a clear and interesting account of the reasonable, Catholic attitude towards the question, and our only regret is that, when freed from newspaper limits, he did not make his booklet at least twice as long and indefinitely more useful.

LITERARY.

All who love Our Lady, and are moved by the kindred arts of painting and poetry, will find a feast for mind and heart in the beautiful Anthology compiled and edited by Sir James Marchant and called *The Madonna* (Longmans: 18s.). There have been larger Anthologies like the volumes of *Carmina Mariana* edited by Orby Shipley and, of course, many albums of famous pictures of our Lady, but we have never seen the two combined, as, with exquisite effect, they are in this case. The selection of pictures reproduced, 66 in number, has been made by Sir Charles Holmes, Director of the National Gallery, who contributes an introduction explaining the principles of his choice, and the characteristics of each selection. Sir James Marchant has grouped his flowers of prose and verse around the chief events and aspects of the Blessed Virgin's life, and has ranged through all Christendom to find them, but he observes no other order and freely mingles ancient and modern, Catholic and non-Catholic. It has evidently been a labour of love for him and lovely is the result.

FICTION.

Miss Hallack's new novel *The Sunny Wall* (B.O. and W.: 7s. 6d.) is eminently readable, wholesome, interesting and witty. Her characterization is consistent and so is her plot, though it is somewhat conventional. But the book is really alive and its chief character, a "motherly" sister just out of her twenties round whom her family and their friends rally, finds happiness in seeking the happiness of others. The dialogue is crisp, racy, and humorous, but the parrot is perhaps too mechanically comic to harmonize well with the rest. However, the story is full of good spirits, both natural and supernatural, and should prove a delightful discovery to those in search of healthy literature.

As a novelist Miss Pamela Hamilton, whose *Whin Fell* we praised two years ago, is preoccupied with social problems, the fate of the vast majority on whose lowly and monotonous toil the structure of civilization is reared. But she is also interested in the psychology of the young of her own sex, and both these interests are much to the fore in her new book *Southernwood* (Longmans: 7s. 6d. n.), in which the reactions of a variety of temperaments are skilfully analysed. The scene varies between London and Lake Como, but in the end we see the underlying unity of the plot. A gift of clever dialogue makes her story move

briskly, but we are not convinced that Claire need have taken so tragically her discovery that her mother was a Burmese woman, nor do we think the solution—marriage excluding the chief object of matrimony—either healthy or desirable, especially as she and her husband intended to live in Central Africa.

MINOR PUBLICATIONS.

Many devotions are addressed to those Saints the invocation of whom experience proves to be fruitful. For this reason the Rev. T. Noordermeer, O.Carm., who has composed **A Novena in Honour of the Little Flower** (B.O. and W.: 6d.), which has been translated by his brother Carmelite Father A. Koenders, has made himself the creditor of many of her clients.

To commemorate the Centenary of Emancipation an **Official Handbook** (C.T.S.: 3d.) has been issued by the Diocese of Salford, containing what is practically a history of Catholic Progress in the North before and since that great event. It is illustrated and provides a wonderful amount of information for a very modest sum.

With unabated vigour the C.T.S. produces from its treasures old things and new in abundance. Amongst the new, there is an interesting life of **Father Faber** of the Oratory, by W. H. Woollen, and, by the same author, **The Earlier History of Catholic Emancipation**, which is in effect a plea in mitigation of judgment on behalf of those who opposed or retarded that act of Justice. **The City and the World**, by a Sister of Notre Dame, is the first of a series of "Links with the Living Past" designed to trace the workings of God's Providence in human history. The life of **Cardinal Vaughan**, by Miss Cecil Kerr, is one long overdue amongst C.T.S. biographies. Father Bellanti, in **The Mystical Body of Christ**, expounds St. Paul's sublime doctrine with abundance of illustration. In **The Sea and its Apostolate**, C. C. Martindale, S.J., reveals the startling fact that, though Catholics form about 50 % of those English-speaking folk that get their livelihood on and through the sea, comparatively little is done for them by Catholics. He shows what is to be done and how. The same author, in **Holy Saturday: Afternoon Service**, completes his extremely useful series of Holy Week booklets. Two stories, **No Nonsense**, by B. R. Sutton, and **The Girl behind the Curtain**, by E. De Boune, are added to this popular section. The old comprises **St. Bede**, by Cardinal Gasquet; **Cardinal Wiseman**, compiled from W. Ward's "Life"; **Cardinal Manning**, from various sources; **Reason and Instinct** and **The Powers and Origin of the Soul**, both by Rev. P. M. Northcote, Ph.D.

The Westminster Catholic Federation have with customary zeal obtained permission from author and publisher to reprint in pamphlet form Dr. J. A. Fleming's article on **Truth and Error in the Doctrine of Evolution** which appeared in the *Nineteenth Century* for January, 1928.

A pleasing account of the life work and discourses of the Rev. Father Hays, **The Apostle of Temperance** (T.C.C.C., 2d.), has been compiled by Mr. W. L. Bowditch, M.A.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

- BEAUCHESNE, Paris.**
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